

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XXIV, No. 22

FRIDAY, May 30, 1958

United States 1 year \$2.50; 3 years \$5.00
Canada and foreign 1 year \$3.00; 3 years \$6.50

STOP! Are You Sinning by Not Subscribing?

1. Do You Put Food, Rent, Clothes, Vacation Before God's Work in Your Spending?
2. Do you, by Neglecting to Send THE SWORD to Those Who Need It, "Do All to the Glory of God" as We Are Commanded?
3. At the Judgment Seat of Christ When Neglect, Idle Words, and Waste of Money Are Judged in the Light of the Needy, Dying World, What Will Christ Say to You?

By the Editor

Yes, we honestly believe that thousands will be guilty of serious sin, will dishonor Christ, and will lose reward at the judgment seat of Christ if they do not prayerfully send subscriptions for others to THE SWORD OF THE LORD. We do not publish this magazine for entertainment. Reading the right kind of Christian literature is as much a Christian duty as going to church. Sending subscriptions to a Christian magazine that wins souls, warns Christians of worldliness and modernism and cults, and stirs revival fires is as much a solemn duty to God as giving to missions. To fail to send subscriptions because of neglect, or because one puts food, rent, clothes, and vacation first, or because one is simply not concerned about it is a sin for which disobedient Christians must answer to God!

We believe that many thousands should renew their own subscriptions to THE SWORD and should send subscriptions to others before June 1, when the subscrip-

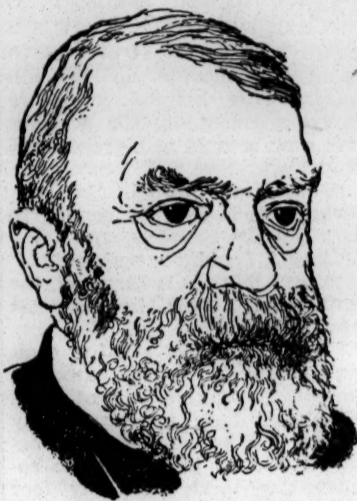
tion rates go up to \$3 a year, two years for \$5, three years for \$7.

Jesus Said, "But Seek Ye First the Kingdom of God," That Is, Put Spiritual Duty Before Food, Clothes, and Comforts of Life

None of us has all the money he can spend. Almost every person has to decide what he will buy first, what he will buy later, what he must do without. And here is a fine place to prove that one loves the Lord Jesus enough to obey Him. Jesus plainly commanded, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). And Jesus had been speaking about food and raiment and ordinary necessities. We are commanded to seek first spiritual things, the on-going of Christ's great cause.

That means that money for get-

(Continued on page 4)



(An address given 1923 on Moody's birthday, by his long-time associate.)

Dr. R. A. Torrey

Why God Used

D. L. Moody

FOREWORD:

Dr. Torrey knew Mr. Moody intimately. He was associated with him for years, both in the work of evangelism and as the first superintendent of Moody Bible Institute of Chicago.

Some of our readers may take exception to Dr. Torrey's use of the term, "the baptism with the Holy Ghost." Perhaps if Dr. Torrey lived in our day and saw some of the wildfire in connection with that expression, he would use some other phrase. But let no one quibble about an experience as important as the filling with the Spirit. In this little book Dr. Torrey quotes Mr. Moody as saying, in a discussion of this very matter, "Oh, why will they split hairs? Why don't they see that this is just the one thing that they themselves need? They are good teachers, they are wonderful teachers, and I am so glad to have them here, but why will they not see that the baptism with the Holy Ghost is just the one touch that they themselves need?"

Undoubtedly there is a fullness of the Spirit's presence unknown to some Christians but known to many, such as D. L. Moody, F. B. Meyer, George Mueller, and Andrew Murray, the victorious "M's" of recent church history. The tragedy is that so many are technically correct and spiritually powerless. What if the baptism in the Holy Spirit was once and for all, the exhortation, "Be filled with the Spirit," (Eph. 5:18) still remains.

D. L. Moody believed that every Christian was to become a soul-winner.

Is it too much to say that God is always looking for a man He can use?

Moody was used of God.

Men pass. Nations rise and fall. Customs change. Accepted philosophies are discarded like last year's garments. But it is ever true that God is looking for a man He can use. Will you be that man?
November, 1936

WILL H. HOUGHTON

"I Wish You Knew

My Good Samaritan

By Dr. Wm. W. Orr

Pastor, Hope Union Church
Rosemead, California

One day as I was walking along the famous boardwalk at Atlantic City, my attention was drawn to a crowd of people surrounding the window of one of the stores. Looking over their shoulders, I saw they were examining a large picture in the window. The thing

that was different about the picture was that as you looked at it from a distance, you saw one representation, or image. But as you examined it closely, you could see that the one large picture was made up of a number of smaller pictures, all complete in themselves.

All of us have known the story of the Good Samaritan from earliest childhood. Perhaps we were told the story by our teacher in the beginner or primary departments. It's a lovely story, and the lesson that is usually brought from it concerns our responsibility to our neighbor. This is the Lord's own application. We are to be sympathetic and kind to those who are in need. The world itself can be a cold place and there is a great necessity for brotherly kindness. Never do we find too much of this being spread abroad.

The child of God should always be on the lookout to lend a helping hand to the unfortunate pilgrims along life's pathway.

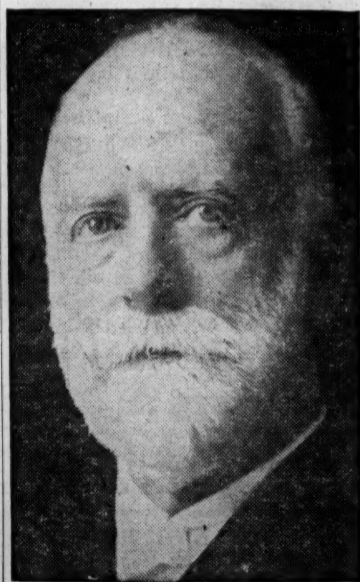
No doubt you have heard many sermons on this theme in your adult life, and the preachers have stressed the thought of our responsibility to our fellow men. We are our brother's keepers, and the good things that God has entrusted to our hands make us stewards in relationship to other needy persons. It is not right that we should forget the poor and needy. Surely, if there was ever a principle that needed to be stressed today it is this one. But, if we have seen only this lesson in the story of the Good Samaritan, if we have been impressed only with the thought of helpfulness and charity, we have missed one of the most delightful jewels

(Continued on page 6)

Eighty-six years ago (February 5, 1837), there was born of poor parents in a humble farmhouse in Northfield, Massachusetts, a little baby who was to become the greatest man, as I believe, of his generation or of his century—Dwight L. Moody. After our great generals, great statesmen, great scientists and great men of letters have passed away and been forgotten, and their work and its helpful influence has come to an end, the work of D. L. Moody will go on and its saving influence continue and increase, bringing blessing not only to every State in the Union but to every nation on earth. Yes, it will continue throughout the ages of eternity.

My subject is, "Why God Used D. L. Moody," and I can think of no subject upon which I would rather speak. For I shall not seek to glorify Mr. Moody, but the God who by His grace, His entirely unmerited favor, used him so mightily, and the Christ who saved him by His atoning death and resurrection life, and the Holy Spirit who lived in him and wrought through him and who alone made him the mighty power that he was to this world. Furthermore, I hope to make it clear that the God who used D. L. Moody in his day is just as ready to use you and me, in this day, if we, on our part, do what D. L. Moody did, which was what made it possible for God to so abundantly use him.

The whole secret of why D. L. Moody was such a mightily used man you will find in Psalm 62:11: "God hath spoken once; twice have I heard this; that power belongeth unto God." I am glad it does. I am glad that power did not belong to D. L. Moody; I am glad that it did not belong to Charles G. Finney; I am glad that it did not belong to Martin Luther; I am glad that it did not be-



Dr. R. A. Torrey

long to any other Christian man whom God has greatly used in this world's history. Power belongs to God. If D. L. Moody had any power, and he had great power, he got it from God.

But God does not give His power arbitrarily. It is true that He gives it to whomsoever He will, but He wills to give it on certain conditions, which are clearly revealed in His Word; and D. L. Moody met those conditions and God made him the most wonderful preacher of his generation; yes, I think the most wonderful man of his generation.

But how was it that D. L. Moody had that power of God so wonderfully manifested in his life? Pondering this question it seemed to me that there were seven things in the life of D. L. Moody

(Continued on page 9)



Dr. Wm. W. Orr

Rapture Before Tribulation

Eight Scriptural Reasons Why Christ Must Come for His Saints Before the Tribulation

By Evangelist John R. Rice

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judaea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matthew 24:15-21.

Here are some reasons that seem to me absolutely conclusive that Christ will come for His saints before the Great Tribulation; that awful time pictured in Matthew 24:21, and elsewhere in the Bible, including Revelation.

I. The Plain Command of Jesus Repeated Several Times in the Gospels That We Should Watch Expectantly for Christ's Coming Proves That He May Come at Any Time

Note the following Scriptures: "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. 25:13).

"Take heed, watch and pray: for ye know not when the time is" (Mark 13:33).

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:35-37).

Certainly Jesus commanded His disciples and commanded us to be watching for His coming. It would be dishonest for God to require us to be watching now for hundreds of years if His coming were not imminent, that is, if He might not come at any time. The plain implication of these Scriptures so understood by honest readers practically everywhere when they are taken at face value, is that we are to watch for Jesus because He may come at any moment. If it were already a settled fact that Jesus were not coming at all, then Jesus could not in good faith command us to watch for His

coming. What is the point of the parable of the ten virgins watching for the tarrying bridegroom who might come at any moment, and did so come (Matt. 25:1-13)? It is that Jesus may come today. "Watch therefore!" What is the point of the parables about the servant watching for the master who might return any moment (Matt. 24:42-51, Mark 13:33-37)? The point is clear. We are to watch constantly since Jesus may come at any moment.

But if it were a settled fact that He could not come now, not until after a certain set three and one-half years are past which are well-defined in Scripture, and will be recognized by all, then it would be unreasonable for Him to require us to be watching for that which could not possibly yet come to pass.

II. There Are Many Other Indications in the Scripture That the Proper Attitude for a Christian Is to Be Constantly Expecting Christ's Coming

First, that was certainly Paul's attitude endorsed by divine revelation in I Thessalonians 4:17 when he said, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Paul expected Jesus to come in his lifetime and the Holy Spirit puts His seal of approval on that expectation by putting it into divine revelation.

Second, Philippians 3:20 says, "For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ." That Scripture clearly means expectation of Christ's imminent coming.

Third, Revelation 22:20 says, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." "Behold I come quickly" must mean that Jesus is to be expected soon and the inspired prayer of John, "Even so, come, Lord Jesus" must mean that John was eager for Him to come soon and that this was the proper prayer for a Christian, that Jesus should come soon.

Fourth, I John 2:28 says, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." The meaning of this verse seems to be that Christians ought

(Continued on page 8)

Jungle Doctor Looks for Trouble

By Paul White

Simba, native African Christian, helper at the little mission hospital, has been stabbed with an arrow and it was broken off in his chest. Dr. Paul White, the missionary, and his helpers have rescued Simba and removed the arrowhead a half inch below Simba's heart. But why did they try to kill Simba? Read the story of witch doctor, attempted murder, ignorant superstition, and how God answers prayer and of souls saved through the medical missionary.

CHAPTER III — INSTRUMENTS ARRIVE

"Hongo," said Daudi, "Bwana, they play the drums of initiation at the village of M'bovu."

We paused to listen. On the wind came the hectic throb of the drums. They rose and fell on the night air. The moon was in its first quarter and by the watery light we

could see, moving up the hill towards the hospital, a figure carrying something. His progress was slow because of a pronounced limp.

"Yah," said Daudi, "perhaps, Bwana, we have work coming to us."

"Eeeh," I said, "or perhaps..."

"Yes, I think it is Hezeroni, the mail man. Behold, *heh*, he has trouble."

"Yah," said this worthy, coming through the hospital gates and dumping down his bag of mail. "Bwana, I have a thorn in my foot, also I have news. I sat behind a baobab tree trying to remove this thorn from my foot and I heard the words of M'bovu. He says that Simba has cast a spell against a woman of that village."

I looked at Daudi who shrugged his shoulders. Again through the night air came the throb of the drums, from that sinister village beyond the baobab trees.

The dispenser brought a dish of hot water for the mail man to bathe his foot.

"*Heh*," he said, "we will soak it for a while, then I will put a bandage around it. Tomorrow we will remove that thorn for you. Swallow these." He gave him pills.

"Hongo," said Hezeroni as he swallowed them, "it is a good thing to work in the place where pain is taken away. *Kah*, this hospital is a place of much help."

I remembered the days when I had *ihoma*—pneumonia—and the Bwana...

"*Heh*, *heh*," said Daudi, "we remember those days too, but tell us, what more did you hear as you sat behind the baobab tree?"

"*Hoh*, *hoh*," said Hezeroni, raising his eyebrows, "I heard that Ng'oma, the witch-doctor, had thrown the shoes to find why it was that this woman always had headaches."

"*Kumbe*," said Daudi, "I will show you how it is done, Bwana."

He picked up the cow-hide sandals that Hezeroni had just taken off. There in the moonlight he stood on a clear patch of earth. The whole of his normal attitude was changed, and something sinister seemed to grip his upheld arm,

"Hongo, Great One," cried Hezeroni, his eyes rolling, "tell us more."

"The shoes will tell again," muttered Daudi, picking them up and raising them above his head, and muttering some special incantations all his own.

I nearly burst out laughing when I heard the sonorous words "potassium permanganate—acetyl salicylic acid"—then in a hollow voice—"sodium bicarbonate."

I caught the twinkle in his eye as again he threw the shoes.

"*Heh*," came his deep voice, "the shoes tell me this is the work of the hunter, Simba. Has not his brother's son looked with eyes of love upon this woman and has not Simba strong thoughts of opposition? Behold, is not this his way of casting a strong spell?"

Again the drums throbbed loudly in the air, and Daudi threw down the shoes in disgust. He wrinkled up his nose and spat.

"*Kah*, Bwana, that's what he did."

"*Heh*," said Hezeroni, with a keen, appreciative noise, "it was as though I had been there. Still my skin tingles."

"*Kah*," said Daudi, "and so when Simba went across to M'bovu's village to greet his relation, somebody in the dark, from behind, stabbed him with an arrow."

"*Heh*," said Hezeroni, "who should see in the darkness in a house, and is not an arrow a very strong way of killing a man and doing it with great pain?"



He unlocked the mail-bag and poured the contents in a cascade on to the floor.

"*Heh*," he said, "they have ill-will towards us at that village, they have no time for our medicines, they have no time for the message of Jesus."

"Truly," said Daudi, "it is a place of darkness, Bwana. They prefer it that way because of their evil doings. If you keep on walking in darkness God says you're guilty. There is no place for those walking in this way in His kingdom of light."

"*Heh*, and will you have Jesus, the Light of the World, in your life when you prefer to walk in darkness? *Kah*, Bwana, does light mix with darkness? Can darkness stand against light? *Hongo*! See how even the thickest darkness is overcome by the smallest light." He struck a match and lighted the hurricane-lantern. The vague outlines of letters and parcels came sharply into vision.

We sat on the floor and went through the letters. One parcel looked particularly interesting. It had a red registered label on it with "URGENT AND IMPORTANT—SURGICAL INSTRUMENT ONLY."

"What's inside it, Bwana?" said Daudi. "It looks interesting."

We undid the package. "*Kah*, here's a thing, Daudi, we've wanted for a very long time. See?"

In my hand was a flashlight, so made that you could look into ears, along a polished cone-shaped affair, and a small magnifying

glass was fitted so that you could see the ear-drum.

"*Heh*," said Daudi, peering through it. "Bwana, here is a thing of wonder. Bwana, here again is a way of bringing light into dark places. Truly, this is the work of our hospital."

"Daudi, get me those special forceps from the theatre, that we were sent last year, will you?"

I wriggled my fingers in a special way. Daudi grinned, nodded and ran off, returning a moment later with an intriguing instru-



ment that went by the name "crocodile forceps," for it was so made that when you put your fingers into the hand-piece, the last half-inch of it would open and shut. I remembered a lecturer saying, "This is an admirable contrivance for removing beans or beads or beetles from small boys' noses or ears."

Daudi was handling it very gently, and he laughed as the instrument opened and shut. He moved his fingers.

"*Heh*," he said, "behold, does it not look like the mouth of a *nzoka*, the snake?"

"*Kah*," said Hezeroni, "but see, the small teeth are like the crocodile creature that lives on the banks of the Ruaha River."

"*Kumbe*," grunted Daudi, "it will be just the thing tomorrow morning, when your foot has been freed from the grime, to remove the thorn which is in it."

At that moment a hurricane-lantern appeared at my office door. A voice said:

"Bwana, the temperature of Simba is 102.2. He breathes 32 times to the minute."

"I'll come and see him," I said, putting the mail in its appropriate place.

"Tomorrow morning, Hezeroni, be up here and we will fix your foot."

"Daudi, put that instrument on the shelf in the operating theatre. It will be very useful one day."

I went from the room to the place where Simba lay. His pulse bounded most uncomfortably. His chest moved spasmodically and he murmured in delirium.

"*Heh*," I said to Kefa, "this is not a good thing. Behold, I fear that damage has been done to his heart and to his lungs,

and it may be that his life is in danger."

Standing in the doorway was Simba's wife.

"Bwana," she asked, "is he any better?"

"No, Perisi, he's not so well today."

I went with her outside. "I don't like things at all tonight. I have ordered an injection. He did not sleep well."

Perisi was silent for a moment looking at the ground. She swallowed, then in a normal voice said, "I have heard words from the village of M'bovu. It appears that the boy who picked up your syringe, the Chief's own son, is one whom Simba has taken an interest in. He had him playing football with the school. The Chief had strong anger because of this, and behold, was not the boy thrashed with a hippo-hide whip for doing what he did the other day in giving you the syringe that you dropped? M'bovu swears with strong words that no one from his village shall come near the hospital for its medicines, or its message. He also says, Bwana, that the spells cast on the hospital will cause Simba to go to the place of the ancestors."

"Perisi, remember that our God is Almighty God. This is a thing that M'bovu knows nothing about."

(Continued next issue)

(From the book, JUNGLE DOCTOR LOOKS FOR TROUBLE. Reprinted by permission. Published in U. S. by Wm. B. Eerdmans Publishing Co.)

Please Mention THE SWORD OF THE LORD When Answering Advertisements



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and Publisher
EVANGELIST WALTER E. HANDFORD, Assistant Editor
EVANGELIST ROBERT L. SUMNER, Contributing Editor
EVANGELIST BILL RICE, D.D., Contributing Editor
JAMES O. CULBERSON, Circulation Manager

CO-OPERATING BOARD

DR. RICHARD V. CLEARWATERS, pastor, Fourth Baptist Church, Minneapolis, Minn.;
DR. BOB COOK, vice-president Scripture Press, Wheaton, Ill.;
DR. M. R. DEHAAN, Radio Bible Class Broadcast, Grand Rapids, Mich.;
DR. BOB JONES, evangelist founder Bob Jones University, Greenville, S. C.;
DR. BOB JONES, JR., president Bob Jones University, Greenville, S. C.;
DR. SAM MORRIS, The Voice of Temperance broadcast, San Antonio, Tex.;
DR. LEE ROBERSON, president Tennessee Temple Schools, pastor Highland Park Baptist Church, Chattanooga, Tenn.;
DR. MERV ROSELL, evangelist, La. Canada, Calif.;
DR. BOB SHULER, former pastor Trinity Methodist Church, Los Angeles;
DR. JACK SHULER, evangelist, Baldwin Park, Calif.;
DR. OSWALD J. SMITH, pastor of the Peoples Church, International missionary leader, Toronto;
DR. LOUIS T. TALBOT, Chancellor of Bible Institute of Los Angeles;
MR. PAT ZONDERVAN, publisher, Grand Rapids;
MR. BERNIE ZONDERVAN, publisher, Grand Rapids.

Subscription rates: \$2.50 per year, \$5 for three years, Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Postmasters: Please send Form 3579 to The Sword of the Lord 214 W. Wesley, Wheaton, Illinois.

Please send all correspondence and address changes to: The Sword of the Lord Editorial and Executive office at 214 W. Wesley, Wheaton, Illinois. Office of Publication: 131 West 6th St., Newton, Kansas.



and his head thrown back, his chin pointed to the moon, his lips moved noiselessly. Beside me Hezeroni shuffled uneasily, spilling some water from his dish.

"Yah," he said, "truly, that is exactly how it is done. Watch him. See, he speaks to Machisi, the spirits of the ancestors. See, he spits on the soles of the sandals and, *heh*, Bwana, see, he throws them."

The sandals were thrown in a peculiar way in front of him by Daudi. They fell to the ground. "*Heh*, Great One," said Hezeroni, taking his part in the by-play, "and what were the words of *vilatu*, the shoes?"

"*Kah*," said Daudi in a deep voice, "in this work I see the hand of *muperembi*—a hunter, a man of strength."

Is Ecumenical Evangelism Like Christ's and Paul's?

Fundamentalist Leader Answers Article in the UNITED EVANGELICAL ACTION. This Answer Refused By That Paper, Published Here in Fairness

By Dr. Bob Jones, Jr., President
Bob Jones University, Greenville, S. Carolina

UNITED EVANGELICAL ACTION of March 1 carried an article on Page 5 titled "Billy Graham's Crusade Tactics and the Bible." The author of the article, Glenwood Blackmore, begins by saying:

"I have been challenged by some of my very good fundamentalist friends who think Billy Graham is compromising when he co-operates with liberal and neo-orthodox churchmen in the sponsorship of his crusades. I am for Billy 100 per cent and believe he is only using the techniques of Christ and Paul in seeking the lost."

The fundamentalist friends who say to Mr. Blackmore that he cannot prove his position by Scripture need have no fears. Mr. Blackmore has not proved anything in this article except, first, an amazing lack of logic, and, second, that you cannot find Scripture to justify Dr. Graham's modernistic setup.

The Question Not Dr. Graham's Doctrine or Call

"First of all," Mr. Blackmore says, "I start with Billy Graham," whom he contends is a "Bible-believing evangelical and one who preaches salvation by grace through faith, who emphasizes the cross and the blood of Christ, and who quotes the Bible." This, of course, is beside the point. I have not heard this questioned by anybody and it has nothing to do with whether or not Billy is obedient to the Scripture in his sponsorship and fellowshipping with modernists, infidels, and unbelievers.

Second, he says, "Billy has a divine call, and believes it thoroughly and sincerely." I have never heard this point questioned. A man may have a divine call and be disobedient to the Word of God in the way he does the thing to which God has called him. I have never heard any fundamentalist raise the question as to whether or not Billy is called to preach the Gospel. The question which we are raising is whether or not Billy is obeying the Scripture or disobeying it when he accepts the sponsorship of modernists and infidels, and from the platform recognizes unbelievers as Christian brethren, and turns his converts over to modernists, Roman Catholic priests, and Jewish rabbis, as he has publicly stated is his policy. Our contention is not that Billy is not called to preach the Gospel—our contention is that Billy is not called to disobey the Bible in his endorsement of modernists, unbelievers, and false teachers and in being unequally yoked together with them.

Opposition to Christ As Messiah Not Same As Opposing Dr. Graham's Being Partner of Christ's Enemies

Next, Mr. Blackmore tries to draw a parallel between the ministry of our Lord and that of Dr. Graham. He says:

"He preached anywhere and everywhere the opportunity offered—in the synagogues, in the Temple, in the market places, in the homes, on the streets to the masses, to select companies, and to individuals. He cut across all traditional lines showing equal concern for the scribes, the Pharisees, the Sadducees, the gentiles, the Samaritans, and men of no religious conviction."

Let us look at the facts. Every Jewish rabbi had a right to speak in every synagogue. The court of the Jewish Temple was an open forum where any Jew might stand up and speak. In neither the synagogue nor the Temple was there a question of sponsorship involved. Mr. Blackmore, however, did not call attention to the fact that our



Dr. Bob Jones, Jr.

Lord's ministry was so offensive to the ecclesiastical "bosses," the leaders of the synagogues and the priests of the Temple, that they sought to slay Him because of His ministry. In the synagogue at Nazareth they mobbed Him and would have slain Him had He not disappeared. He attacked the Temple policies and the corruption of the ecclesiastical leaders of His day so vigorously that they "sought how they might kill him." *Nowhere did our Lord seek or accept the approval and sponsorship of a corrupt ecclesiastical leadership or apostate religious authority.*

Mr. Blackmore says that our Lord preached the Gospel "to the Samaritans in a meeting sponsored by a woman who had five husbands and was living in adultery." Since I would not question Mr. Blackmore's sincerity or imply that he would willingly use the Scripture deceitfully, I can only conclude that Mr. Blackmore's desire to prove his point is stronger than his logic. The facts as given in the fourth chapter of John are these:

Our Lord dealt personally with a sinful woman whose life was changed because of His words to her. This convert goes away and tells what has happened to her and urges other people to "Come, see a man, which told me all things that ever I did." They came and asked the Lord what He told the woman. He preached to them, and at their request, tarried in the city two days preaching. He was not invited to come to the town and preach under the auspices of an adulterous woman as Billy is invited to a city and speaks under the sponsorship of infidel preachers guilty of spiritual adultery. There is no logical comparison that can be drawn here, and it is difficult to imagine any reasonable man even attempting to do so.

Is Christ's Obeying Scripture the Same As Dr. Graham's Disobeying Them?

Mr. Blackmore continues:

"Even John the Baptist was persuaded that His conduct cast doubt on His Messiahship (Matt. 11:2-19), but Christ said, 'Go and show John again the things which ye do hear and see; the blind receive their sight, and the lame walk . . . the dead are raised up and the poor have the gospel preached unto them.' The proof was in the results."

John the Baptist in prison had become the victim of doubts as to whether or not Jesus Christ was the Promised One, the Messiah. Our Lord calls to John's attention the fact that He is doing the very tasks which the Word of God had said Messiah would do. The prophet had described the ministry of

Dates to Remember

	S	M	T	W	T	F	S
JAN	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					

	S	M	T	W	T	F	S
JUL	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

	S	M	T	W	T	F	S
FEB	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28					

	S	M	T	W	T	F	S
AUG	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			

	S	M	T	W	T	F	S
SEP	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31

JUNE

- 1-4—Sword of the Lord Conference, Bible Baptist Church, North First at Elm, Dumas, Texas. Speakers: Bob Jones, Sr., John R. Rice.
- 5-8—Sword of the Lord Conference, New Testament Baptist Church, St. Louis, Missouri. Speakers: Bob Jones, Sr., John R. Rice.
- 9-12—Sword of the Lord Conference, 4 nights in 4 churches: Belden Avenue Baptist Church, 2309 N. Halsted Street, Chicago; First Baptist Church, 154th Street and Lexington, Harvey, Illinois; Harrison Street Bible Church, 911 South Taylor, Oak Park, Illinois; North Side Gospel Center, 3859 North Central, Chicago, Illinois. Speakers: Bob Jones, Sr., G. B. Vick, John R. Rice, Jack Hyles.

JULY

- June 29—
- July 6—Sword of the Lord Conference, Lake Louise, Toccoa, Georgia. Speakers: Lee Roberson, Bill Dowell, Bill Rice, John R. Rice, Walter Handford, Harold Sightler.
- 19-26—Sword of the Lord Conference, Beulah Camp, Santa Cruz, California. Speakers: Bob Jones, Sr., John R. Rice.

AUGUST

- 11-16—Highland Lake Bible Conference, Highland Lake, New York. John R. Rice, speaker.
- 17-24—Sword of the Lord Conference, Bill Rice Ranch, Murfreesboro, Tennessee. Speakers: Robert Sumner, Bill Rice, John R. Rice, Walter Handford.

SEPTEMBER

- August 27—
- September 1—Sword of the Lord Conference, Lake Louise, Toccoa, Georgia. Speakers: Tom Malone, Jack Hyles, Bob Jones, Sr., John R. Rice, Harold Sightler, Walter Handford.

Messiah as follows:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good things unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord" Isa. 61:1, 2.

Our Lord is simply saying to John, "I am doing the thing the prophets said Messiah would do—I am fulfilling the prophecy." Incidentally, this is the passage which our Lord chose to read in the synagogue at Nazareth on the day when they dragged Him out of the building and attempted to throw Him over the precipice. On that occasion He said, "This day is this scripture fulfilled in your ears" (Luke 4:21).

It is God Himself "who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3). Our Lord shows by the way in which He obeys God and does the will of God in fulfilling the prophecy and doing the work of the Messiah that He is the Promised One. He said, "My meat is to do the will of him that sent me," and obedience to the will of God marks every word and every act of our Lord's sojourn upon the earth.

Is Billy Graham doing what the Bible says the man of God, the faithful servant of God, shall do, or isn't he? Our Lord sets forth obedience as the sign of discipleship when He said, "Ye are my friends if ye do whatsoever I command you."

The will and word of God is one, whether it is expressed by the lips of our Lord or by the Holy Spirit through the inspired writers of the Bible. God expressly forbids the granting of Christian recognition to unbelievers and false teachers. He commands His servants and faithful ministers to be separated from such men and even forbids that they shall be given a word of blessing or encouragement (II John 9-11).

Are Fundamental Soul Winners Who Are Standing for Christ and the Bible Like Christ's Enemies?

Is Billy Graham following the scriptural commands along these lines or isn't he? That is the question at issue. Mr. Blackmore says, "There is scarcely a criticism levelled today against the evangelistic ministry of Billy Graham that was not, basically and essentially, levelled against Christ. And basically and essentially, by the same sort of people."

Is this statement true and fair, or is it not? Let us see. The only (Continued on page 7)

THE EDITOR'S Notes

by John R. Rice

Three Sword of the Lord conferences are planned for the first two weeks in June, at Dumas (near Amarillo, Texas); at St. Louis; and in Chicago. Here are the details:

1. At Bible Baptist Church in Dumas, 40 miles from Amarillo, June 1-4, Sunday through Wednesday. Rooms will be provided in homes for out-of-town preachers who notify the pastor, Rev. Clyde Spain, Bible Baptist Church, North First at Elm, Dumas, Texas, saying when you will arrive, how many in the party, etc.

Speakers will be Dr. Bob Jones, Sr., and Evangelist John R. Rice. Weekday services will be from 9:30 a.m. to 12:00 and at 6:45 p.m. and 8:00 p.m.

2. June 5-8 at New Testament Baptist Church, St. Louis, Missouri, Rev. Bill Beeny pastor. The New Testament Baptist Church auditorium will seat 1,500. Speakers will include Dr. Bob Jones, Sr., and Editor John R. Rice. Very strong special music is planned. Out-of-town preachers who wish a bed provided free please notify at once Pastor Bill Beeny, P. O. Box 162, St. Louis.

3. June 9-12 the Sword conference will be held in four Chicago churches, Monday through Thursday nights, at 7:30:

In the First Baptist Church, 154th Street and Lexington Street, Harvey, Illinois;

Belden Avenue Baptist Church, 2309 North Halsted Street, Chicago;

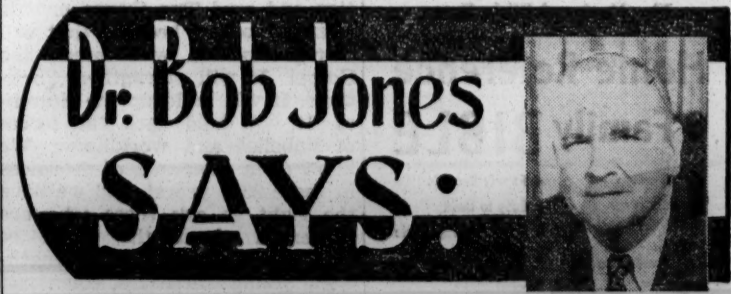
The Harrison Street Bible Church, 911 South Taylor, Oak Park, Illinois;

The North Side Gospel Center, 3859 North Central, Chicago.

Daytime services will be held at Belden Avenue Baptist Church 10:00 a.m. till 12:00, 1:30 p.m. till 3:00 on Tuesday, Wednesday, and Thursday only.

The four speakers will rotate each night, each man speaking once in each church. Speakers will include Dr. Beauchamp Vick, pastor of Temple Baptist Church, Detroit, often called the largest church in the world; Rev. Jack Hyles, pastor of famous Miller Road Baptist Church, Garland, Texas, which in five years has grown from 40 members to 3,400 doing an amazing soul-winning work; Dr. Bob Jones, Sr., and Editor John R. Rice. There will be special music and we seek a great heart-warming from God.

We hope readers will pray and those in driving distance will attend the Chicago conferences.



Our friends have no idea how many letters come to our desks from parents of present and former students thanking us for what the school has meant to their children and their homes and also how many letters we receive from former students who tell us what the school has meant to them and how they thank God for the institution that God led us to found more than thirty-one years ago. I quote from a letter recently received: "I wish to thank you in the Name of our Saviour for founding Bob Jones University and for allowing me to attend and receive guidance for the future. Since leaving Bob Jones University, I have done some special work in four other colleges, and none of them have had the scholastic standards of Bob Jones University. My wife and I pray for the school daily. Please keep it right so our boys can come if the Lord tarries. En-

closed is a check for the general fund. Yours in Christ."

Let me appeal to you Christians to pray for Bob Jones University as it stands not only for high academic standards but also for the "old-time religion" and the absolute authority of the Bible. Remember, Bob Jones University is not going to compromise. We are going to stay true to the Word of God and to the old-time standards of Christian decency.

You can help us, first, by praying for us daily and earnestly; second, by helping us contact the right kind of young people who can be trained for Christian leadership; and third, by investing some of the Lord's money in the work of the school. Won't you please let us hear from you?

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

STOP!

(Continued from page 1)

ting out the Gospel should be given before any money goes for pork chops or summer clothes or vacation.

That means that three one-year subscriptions at \$2 each, a total of \$6, ought to come before three charcoal broiled steaks, a dinner for three which would cost about the same. Some glutton will eat in twenty minutes enough expensive food beyond what is needed, to send the Gospel to a whole family every week in the year! For careless joy riding some person will spend more for a tank of gasoline than it would take to send three one-year subscriptions to THE SWORD OF THE LORD and thus distribute over 150 sermons.

Some of you cannot send a missionary a subscription for \$2.50 (in a foreign land), but you will spend that much for loud sport shirts which you do not need, or for dog food, or for refreshments for a party!

Readers of THE SWORD OF THE LORD who honestly want to put the Gospel beyond luxuries, who want to feed immortal souls before they feed their own bellies, should send subscriptions to others, dedicate these subscriptions with earnest prayer, and do it with sincere love for the Lord Jesus and faith that He will bless the gift subscription and reward the loving effort! We believe that in the two days left in this subscription offer many Christians ought to advance their own subscriptions three full years. That is mighty little money to put on your own spiritual growth and spiritual welfare. Feeding your soul is more important than feeding your body. "But seek ye first the kingdom of God, and his righteousness." Many should with loving care select other homes that ought to have the blessing of THE SWORD OF THE LORD. They should send it to Sunday School teachers, church officers, new converts, ministerial students, and pastors.

Some should send a loving gift to the Sword Ministers and Missionary Subscription Gift Fund. And all this one ought to do prayerfully, as a way of seeking first the kingdom of God.

We know people who feel very virtuous when they give a CARE package to some needy one in Europe or when they give to the Local community fund, but the same person will not send a subscription to stir the heart of a preacher, to keep a young Christian from being led into some false cult, or to keep a soul out of Hell!

Lovingly, prayerfully I ask that every reader pray and find out what is the will of God, how you can seek first the kingdom of God and His righteousness. And then make your decision how many

subscriptions you will send on this basis. Are you putting Christ's kingdom and His soul-winning work and the stirring of revivals and the defense of the faith before your own food and clothes? If not, you sin.

We Are Commanded, "Whether Therefore Ye Eat, or Drink, or Whatsoever Ye Do, Do All to the Glory of God" (I Cor. 10:31)

Yes, everything a Christian does ought to be done to the glory of God. There is nothing secular to a devoted Christian. Everything a Christian does ought to be done with loving care to please God and to honor Jesus Christ. So we hope you will decide the question of sending subscriptions to others and renewing your own subscription on this basis. Will it glorify God? Will it advance the cause of Christ? Will it be putting first things first?

A pastor once wrote me saying that he wanted in THE SWORD OF THE LORD only sermons and Bible studies. He said he was disgusted that we sometimes had subscription offers or announced a Sword of the Lord conference or urged friends to help in getting out the Gospel around the world. Yet that same pastor would work for a solid month in getting up the church budget for the year, have an every-member canvass, and would insist that every member of the church pledge some amount to the church budget from which he received his salary. He would spend twenty minutes making announcements and taking the offering, in the Sunday morning services. He thought that he honored God by spending all that time guaranteeing his own salary and the promotion of his own job, but he thought it was foolish for us to promote the whole cause of Christ through THE SWORD OF THE LORD!

You see, the editor gets no salary. The Sword of the Lord Foundation is a nonprofit corporation, and all we are asking our readers and friends to do is to help us get out the Gospel around the world, to help us stir revival fires, help us defend the faith and keep people from being led astray by false teachers and unbelievers. How many thousands of souls have been won through the blessed ministry of THE SWORD OF THE LORD! How many thousands of preachers have been blessed and encouraged and inspired to win souls, to oppose sin, to live holy lives, to start revivals!

I have prayed earnestly, again and again, for several days over this editorial. If you think it is merely an advertising stunt, you are certainly thoughtless and childish. I am simply trying to get Christians to do right. I want you to renew your own subscription and send THE SWORD OF THE LORD for others because that will glorify God. It will spread the Gospel. It will strengthen Christians. It will build up the churches. It will hold back the forces of unbelief and worldliness. We know from thousands of evidences in these 23½ years! And we have the right to ask those who are concerned about the cause of Christ, concerned about strengthening young Christians, concerned about winning souls, concerned about teaching the Word of God and stirring fires of revival to send subscriptions and renew their own subscriptions.

Yes, if you will simply take plenty of time to pray, find out what is the will of Christ, and then do to His glory whatever He wants you to do, that will satisfy us perfectly.

We Are Plainly Reminded in Scripture, "For We Must All Appear Before the Judgment Seat of Christ; That Every One May Receive the Things Done in His Body, According To That He Hath Done, Whether It Be Good or Bad" (II Cor. 5:10)

All of us must give an account to Christ. Although we are saved

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner,
Contributing Editor



Substitution

A father in England bore his son's punishment the other day, then admitted that he and not the boy deserved it all along. It seems that Tony Braithwaite, age seven, was instructed by his teacher to write, "I must not be late for school" fifty times for being tardy. The next day Tony came to school with the lines neatly done in his father's handwriting. An explanatory note accompanied the paper, saying, "It was my fault that Tony was late, so it is only fair that I should write the lines." The teacher took it in good grace, commenting, "It was the sporting thing to do."

When I read that incident my mind immediately went to the cross of Calvary where another bore the punishment I deserved. There it was a case of the sinless suffering for the wicked since He was innocent and I guilty. First Peter 3:18 expresses it, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit."

Ready to Die

A man in LaFollette, Tennessee, stood up in a church service recently and testified: "Any time the Lord is ready for me, I am ready to go." Immediately after the words dropped from his lips he collapsed with a heart attack and died.

It is a wonderful, wonderful thing to be ready to meet God and be sure that all preparation has been made. Only those who have put their faith and trust in Jesus Christ are ready to meet God and thereby prepared for death. Are you ready?

"Open" Accounts

A grocer in Nunhead, England, had a novel idea not long ago for collecting overdue accounts. He simply announced he would decorate his store window at the end of the week with the names of customers who had not paid their bills. The majority of his debtors paid their bills before the deadline. He prominently and publicly displayed the names of the others.

What if the Lord tried this means of public embarrassment with those who have long-overdue accounts with Him? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:8, 9).

"A CHURCH FULL OF BACKSLIDERS IS JUST AS INEFFECTIVE AS TEN THOUSAND INVALIDS IN A CAMPAIGN!"

Sin's Certainty

Two news items on the same page of the *Detroit Free Press* recently impressed me again with

the biblical guarantee "... and be sure your sin will find you out" (Num. 32:23). One told of the arrest of the nation's number one forger, Charles R. Speedie of San Fernando, California. Cleveland police captured this man the FBI had been hunting in forty-three states during the last eleven years in a guns-drawn raid on a local motel. Speedie, known as "The Traveler" because of his custom of staying only briefly in each community, had never been previously arrested. Detectives found a tape recorder, a portable printing press, and elaborate photography equipment in his car, along with a file of his nation-wide forgeries. A former law student and newspaper man, he turned to crime a dozen years ago and had swindled banks out of nearly a quarter million dollars since that departure from the straight and narrow path. Almost simultaneously with the Cleveland arrest, California police raided his western home and recovered loot worth an estimated \$100,000. Sin does not pay permanently, and Speedie, much to his chagrin, has learned that truth.

The other news item had to do with a fire in a shed just outside of Port Huron, Michigan. After the fire started—which completely destroyed the shed—neighbors observed the occupants of the house jump into an old truck and speed away, leaving clothing and pet parakeet behind. Sheriff deputies were not left to wonder for long about their lightning-like departure since they uncovered a large still in the building where the tenants had been making bootleg liquor. Their sin, as it always does, had found them out!

Sometimes sin is exposed immediately, as in the case of the woman in the eighth chapter of John, but often it goes long years before it is uncovered. However, that it will be exposed eventually is something all should know and face as fact. Ecclesiastes 8:11-13 warns: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is full set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that ... it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

"TOO MUCH OF THE WORK OF THE CHURCH TODAY IS LIKE A SQUIRREL IN A CAGE—LOTS OF ACTIVITY, BUT NO PROGRESS."—Billy Sunday

Evangelist Sumner can be seen and heard:

Thru June 1:
Capitol Baptist Church
Washington, D. C.

June 3-15:
First Baptist Church
City Park Pavilion
Pana, Illinois

With the Evangelists

By the Editor

EVANGELIST HUGH PYLE

(1116 W. 11th St., Panama City, Florida), was with Central Baptist Church, Pensacola, Florida, April 7-13. Rev. C. Sumner Wemp, the pastor, reports souls saved each night, and at both services on Sunday. There were 32 recorded professions of faith, 3 joined the church by letter, with 8 rededications. One of the highlights of the evangelist's ministry was his work with the young people in courtship classes after church each evening. As a result of these meetings, over 60 took a stand against worldliness.

Grace Baptist Church of Wilmington, North Carolina, recently concluded a 12-day revival with **EVANGELIST DEL FEHSENFELD** (4521 Jarboe, Kansas City, Missouri). "The results of this meeting go far beyond any statistics that I might give," writes Pastor Ray B. Noland. "Two of the men saved had been on my prayer list for over four years. Many rebellious Christians were broken by the hammer of the Word of God. Sin has become exceedingly sinful, and confessions continue to be made as the revival fires burn on." The pastor warmly commends "this man of God highly to any pastor who desires to have only genuine, lasting results and is willing to have the chaff swept away..."

In an 8-day revival effort just completed with **EVANGELIST J. OSCAR WELLS** (Bethany, Oklahoma), the White Lake Baptist Church, Montague, Michigan, experienced a real revival. During the campaign, the Sunday School reached its record attendance of 453 when less than three years ago the S. S. was averaging 130. A breakdown of decisions shows 33 trusting Christ as Saviour, 7 joining the church for baptism, and 4 rededications.

A revival was held April 6-13 by **EVANGELIST JACK VAN IMPE** at the Bertrand Bible Church, Niles, Michigan. Writes the pastor, Rev. Orlen L. Njus, "All attendance records were broken, more than doubling anything we had ever seen before. There were 30 forward for salvation (5 were Catholics) ... many others experienced a work in their hearts. Jack's messages are packed with Scripture and conviction. Their music was a great blessing." The evangelist's address is 14 Gage Street, Pontiac 16, Michigan.

EVANGELIST HOMER BRITTON, 1908 Chamberlain, Chattanooga, Tennessee, recently had a good meeting in the First Baptist Church, Creve Coeur, Illinois, where Rev. Wilbur Beswick is pastor. Brother Britton says, "This church has one of the most active young people's groups I have found anywhere. The meeting resulted in some 80 coming for salvation and baptism and church membership."

His last campaign was with the Wyth Parkway Baptist Church, Hampton, Virginia. Rev. Leroy Blackburn has been the pastor for over twenty years. He reports there were 60 decisions, including salvation, church membership by baptism and transfer of letter. The Sunday School reached the highest attendance goal in the history of the church. There was a wonderful spirit of fellowship and a real evidence of old-time revival.

He is presently in the first week of a revival service at the Mont Clare Baptist Church, Chicago, where Rev. Herbert Gotaas is pastor.

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

You may buy with confidence!

The National Bible Press

Home Reference & Family BIBLE



- Family Records
- Easy to Read
- Daily Reading Table
- 60,000 References
- Color Maps
- Beautifully Bound

Style 451 Authorized King James Version

Will serve your family for generations. Crystal-Clear type makes reading easy for anyone. Large 6½ x 9½" page size. Truly a family treasure. Educational features for youngsters. References for adults. Only \$7.25

Present this coupon to your National Bible dealer or mail to:
THE NATIONAL BIBLE PRESS
239-1 S. American St.
Phila. 5, Pa.

Send _____ Style 451 Bibles to:

Name _____

Address _____

City _____ State _____

Check Enclosed ☐

Money Order Enclosed ☐

(No C.O.D.'s Please)

All of us must give an account to Christ. Although we are saved

by grace, yet our rewards and the degree of our happiness and blessing in Heaven will be determined largely by the way we live here. I do not wonder that Paul seemed to tremble as he thought of coming to the judgment seat of Christ. There one is to "receive the things done in his body, according to that he hath done, whether it be good or bad." I do not wonder that we are solemnly warned, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II John 8). We are told to beware "that no man take thy crown" (Rev. 3:11). And an old proverb says, "All you can hold in your cold dead hand is what you have given away."

Someone reads this lightly. Perhaps you do not even finish reading it. You lay the article aside with indifference or scoffing. But when you stand at the judgment seat of Christ, where men must

give an account even for every idle word, and where we will be judged on the basis that everything which is not of faith is sin, and that "to him that knoweth to do good, and doeth it not, to him it is sin," how will we face the dear Saviour?

I do not ask that readers set out to please me. I ask they set out to please Jesus Christ. And I ask now that many hundreds of you, thousands of you who read this, send a loving gift, so large as to really picture your devotion to Jesus Christ and your concern about pleasing Him and getting out the Gospel. Send that gift to send subscriptions to preachers, to ministerial students, to national preachers in foreign countries, who read English and are so anxious to have THE SWORD OF THE LORD. Or make out a list of the resident families of your church and send THE SWORD. Or send it to your

(Continued on page 8)

JUST THE MACHINE FOR YOUR CHURCH!

FOR PRINTING YOUR . . .

Bulletins—Programs
Sunday School Work
Announcements—Plans
Financial Reports
Charts and Forms
Letters—Menus

Here's What the Speedliner Is—

The Speedliner is a spirit type duplicator that prints without ink. Methanol fluid is used. This is a clear, clean fluid which dries instantly. Speedliner fluid costs \$2.85 per gallon and is sufficient for 8,000 copies. In preparing your copy you just type, draw, write or trace on a master sheet—no special instruments needed. Then you place master on the drum, feed the paper and turn the handle—that's all there is to it! Copies come out face up bright and clear. Master Units cost about 6 cents and will print as many as 400 copies each.

For printing more than one color at one time you just change the carbon as you make your copy. Run the paper through just once and you can print from one to five colors, as you choose. Corrections are easy to make just by using ordinary pencil erasure. Machine will print on most any paper and takes from post card size to 8½ x 14 sizes. Smooth finish papers produce best results.

The Speedliner is a precision built machine of especially durable construction giving perfect use for many years. The machine is ready to use anytime—immediately—and when you are through just release the pressure. No cleaning or washing! Since it prints without ink there is no muss, no fuss, no test or slip sheeting and no waste. You can feed up to 60 copies a minute—there is no waste of time or paper. Even a child can use a Speedliner. This is the most economical duplicator you can buy and it will print copies equal in quality to machines costing 3 or 4 times as much. Churches, Sunday Schools and missionaries all over the U. S. and in many foreign lands use and recommend the Speedliner. It will pay for itself in several months and help you get your church work out faster, easier and cheaper than any other method. A generous quantity of free supplies is furnished with the machine for your immediate use. Your satisfaction is fully guaranteed or machine may be returned at end of ten day trial period.

Prints 5 Colors at one time!



**Without
Ink!**

**Makes 60
Copies a
Minute**

SPEEDLINER DUPLICATOR

\$84⁵⁰ PLUS \$5.07 FED. TAX

Complete with supplies—1 ream paper, funnel, 1 pint fluid, 8 purple master sheets, 2 black master sheets, one each—red, green and blue carbons, one instruction booklet. Guaranteed 1 year against defective parts.

What Some Speedliner Users Say—

"The machine does good work and does it very speedily. I am well satisfied with it."
 Methodist Church, Delanco, N. J.

"I LIKE THE SPEEDLINER VERY MUCH AND AM CONVINCED THAT IT IS WELL WORTH ITS COST."
 GENEVA ATKINSON, CHICAGO, ILL.

"This machine has given us the best of service. It is far more than you advertised it to be."
 St. Andrews Church, Chico, Cal.

"THE SPEEDLINER IS THE ANSWER TO MY PRAYERS. I AM DELIGHTED. THANK YOU AGAIN AND AGAIN."
 VOLUNTEERS FOR JESUS, ENTERPRISE, ALA.

"The Speedliner makes it quite simple even for beginners like me to do surprisingly good work."
 Rev. Steffenhagen, Friesland, Wis.

"WE HAVE JUST RECEIVED A SPEEDLINER DUPLICATOR AND ARE GREATLY SATISFIED."
 ST. MICHAELS ACADEMY—PADADA, DAVAO, PHIL. ISLANDS

"We like our Speedliner duplicator very much."
 Belmont Baptist Church, Belmont, Mich.

"I LIKE MY SPEEDLINER VERY MUCH AND FIND IT VERY ECONOMICAL TO USE."
 MELVIN HOOPER, EVANGELIST, ORLAND, ME.

"I am going to spread the word about your wonderful machine, as I honestly believe and know the Speedliner is the best on the market and is simple to run."
 Mrs. Raquel Kroske, Monessen, Pa.

"WE ARE VERY PLEASED TO HAVE A SPEEDLINER HERE AT OUR BIBLE SEMINARY."
 COVENANT BIBLE SCHOOL, TOKYO, JAPAN

"The Speedliner is a fine machine and does the job in a good way. We are well pleased."
 Rev. E. E. Moses, Golden, Colo.

"I FEEL THAT A SATISFIED CUSTOMER IS THE ONLY WAY OF ADVERTISEMENT. WE ARE MORE THAN SATISFIED WITH OUR SPEEDLINER."
 BAPTIST CHURCH, BIG STONE GAP, VA.

"The machine does good work and is very handy, much handier and just as effective as our ink duplicator."
 Rev. Olmanson, Lawler, Ia.

"WE HAVE RECEIVED THE SPEEDLINER WITH SUPPLIES. IT IS A VERY NICE PORTABLE MACHINE. OH, HOW WE LIKE IT!"
 ASSEMBLIES OF GOD MISSION, ENUGU, NIGERIA, WEST AFRICA

"The Speedliner duplicator is just what I needed. It satisfies in many ways—so clean—economical and produces beautiful work."
 Rev. R. Goodwin, Tuscon, Ariz.

"I ENJOY THE SPEEDLINER AND TYPE AS EASILY AS WHEN WRITING ANY LETTER. THE RESULTS ARE EXCELLENT."
 REV. H. E. ROUTIER, ELK POINT, S. D.

"We plan a big year in this church and need a Speedliner to do it with. I have used one in another church and know what it can do."
 Rev. Hugh Bailey, Hollywood, N. M.

"WE LOOK FORWARD TO JOBS ON THE SPEEDLINER BECAUSE THEY CAN BE DONE SO QUICKLY AND EASILY." ADVERTISING DEPARTMENT, THE SWORD OF THE LORD, WHEATON, ILLINOIS.

HOW TO ORDER A SPEEDLINER

You may purchase this machine through your Montgomery Ward Catalog listed under "duplicators," or you may order direct from us. Missionaries in foreign countries write to Missionary Equipment Service at 679 N. Wells St., Chicago.

In ordering direct from us we do offer a special 10% discount or you can take our time payment plan. Discount offer—the total price is \$81.12 and time payment is \$95.00 including taxes and carrying charges. To order just send deposit of \$20.00 and we will ship you a Speedliner—paying the shipping costs ourselves—for 10 day free trial. If you decide to keep the machine you can pay balance of \$61.12 in 10 days, \$69.57 in 30 days or \$15.00 per month for 5 months. Should you decide not to keep the machine it may be returned at end of 10 days and your full \$20.00 will be refunded.

Mail Today

Dept. S 5
SPEEDLINER CO.
 4404 Ravenswood Ave.
 Chicago 40, Ill.

Please rush us a Speedliner complete with free supplies subject to 10 day free trial. Enclosed is \$20.00 deposit. If it is satisfactory we will pay ☐ \$61.12 in 10 days, ☐ \$69.57 in 30 days, ☐ \$15.00 per month for 5 months. Full refund if machine is returned in 10 days. Speedliner Co. will pay shipping costs in U.S.A. ONLY. Please include 3 references for credit.

SHIP TO

NAME _____

ADDRESS _____

CITY _____ STATE _____

In Canada—Write M. W. Martin, Ltd. 1270 Eglinton Ave. W., Toronto for prices and information.

"... My Good Samaritan"

(Continued from page 1)

that is to be found on the pages of the Bible. For here, nestled in the sympathetic setting of this vignette on brotherly love, is one of the most exquisite representations of the incomparable person and work of the Lord Jesus Christ the New Testament possesses.

Let Us Regard the Good Samaritan Story as a Picture of Life

Consider first of all that while this story is often spoken of as a parable, with the thought that it possibly had no actual basis of happening, it is not called a parable. It may well have been an actual happening on the Jericho Road. For our purpose it is a story of life. That certain man which went down from Jerusalem to Jericho is I you everyone. This is a picturization of the story of humanity. All of us are on the Jericho Road.

The road of life runs from Jerusalem to Jericho. Jerusalem is

the city of blessing, the city of the Great King. Jericho is the city of the curse. The man, as he travels the road of life, finds the progress to be a downward one. This is true physically, for Jerusalem is high above sea level, and Jericho far below. But this is also true spiritually, for here is the history of humanity. Mankind started out on the lofty heights of full fellowship with an Almighty God. In the Garden of Eden man had the unique privilege of talking with his Creator in the cool of the day. But now, because of the entrance of sin, this fellowship has been broken, and mankind has fallen into a helpless, hopeless condition of living death (Gen. 3).

The man on the Jericho Road had been beset by robbers. They had wounded him, stripped him, and departed, leaving him half dead. See him there as he lies in the dust, bloody, bruised, battered, and about to die. Our condition is even worse than that. We are

robbed and Satan is the great thief. He has taken from us those high and lofty privileges which were ours as a gift from the Creator. We have been stripped of all that is good and worthwhile, and we are not only half-dead, but the New Testament soberly declares that we are fully dead in trespasses and sins (Eph. 2:1).

Here we are. Take a look at yourself. This is the condition of the world today, spiritually speaking—far different from the philosophy that is taught in some schools and colleges. This story is hopelessly at variance with any who would tell us that having emerged from a lower creation now, by dint of our own efforts, we are on the way to becoming first men, and then supermen. The story of the Scripture absolutely contradicts anything the evolutionary professor would say. Man has sinned, man is lost. He's been robbed of all that's good and fine and noble in life. He's been stripped of those elements with which God clothed our first parents. He's dead, helplessly, hopelessly under the blasting, damning, blighting effects of sin. Not a very pretty picture, but a true one, nevertheless.

Let us suppose that by some chance we were stationed that day on the Jericho Road. There before us, caked in his own blood, lay the poor fellow. The robbers had done their worst. The crime had been committed. The situation was just about as bad as it could be. But let's see what happens.

The Law and Ceremonies Cannot Save a Sinner

We lift our eyes and look down the road, and we see coming down a certain priest. We can tell him by his garb. We watch intently as he comes, expecting that here was the desired help for the unfortunate man on the road of life. But the account says that when he saw him, he passed by on the other side.

We are surprised and disappointed. We had expected that the passing priest would offer some sympathetic help. And we might have called out, hailing the retreating priest, and urging him to come back and render such assistance as he could. But as we watch, the priest comes back and looks at the man, and looks at us and says, "I cannot help. I represent the law. The only thing I can say is, 'Thou shalt love the Lord thy God with all thy heart. Thou shalt not make any graven images. Thou shalt not take the name of the Lord thy God in vain.'" We hasten to remonstrate. We tell the priest that this man is not able to do these things. He's helpless. He's been robbed and stripped. What he needs is not a recitation of the law, but a means of life. The priest looks again, perhaps sadly, and then drawing his robe more tightly about him, walks down the road again. He is right.

It is utterly folly to endeavor to compel a man who is spiritually dead to keep the law which can be kept only by those who live.

Back to our road of life again. No sooner does the passing priest leave our view than we note another traveler coming down the road. This man is a Levite. The Levites were itinerating evangelists. They moved in and out among the people helping them observe the commandments and keep the statutes. They assisted in whatever way possible in order that the law might be fulfilled in the lives of the people. Hope springs anew in our heart. Perhaps now here is someone who can help the unfortunate man lying destitute and despairing in the dust of life's degradation.

Our eyes watch his every move. He comes, looks thoughtfully at the poor fellow on the road, crosses to the other side of the road, and begins to proceed on his way. Our hearts call out after him. We call him to come back. Does he not see the unfortunate condition of the man on the road? Can he not help him? Is there not a spark of pity in his make-up? Isn't there something that could be done? The Levite returns only to tell us in no uncertain terms that he represents the law, the statutes, the ordinances of the law. He says that he can tell the poor fellow about the various

washings and feasts that are enjoined by the law. He can urge him to journey to Jerusalem three times a year. He can suggest how his clothing should be worn and how he should treat his neighbor, but he has to stop there. He does not represent mercy, or grace, or loving-kindness. He is an enforcer of the law.

We sadly see his position. The Levite as picturing law and ceremonies, is correct. What the man on the Jericho Road needs is not more admonitions, but someone to give him that very breath of life itself. So today it is utter confusion to offer to the unsaved the suggestion that they do things for God—even that they become baptized or observe the Lord's Supper before salvation. They must not be led to think that serving the church or giving to the work of the Lord will in any way take the place of the salvation by grace that is so freely offered in the wonderful Son of God.

Let the Good Samaritan Picture Jesus

We are still on the Jericho Road. The half-dead man lies before us, groaning in his utter anguish. What can be done? Is there no remedy for sin's havoc? We look down the road again, and in the distance we see another figure coming. As he draws near, we find that he is a Samaritan. Now the Samaritans were citizens of the city of Samaria, but there is a story behind that.

When the Northern Kingdom was taken captive in ancient times, the governmental policy of the conquering nation was to take the regular inhabitants of the land and put them into another country. Then into the vacuum that was created in conquered territory, they would bring citizens from other lands. This supposedly prevented revolt. Consequently, there had grown up in the land of Samaria a sort of a hybrid people. They were half Jew and half something else. Because of this, they were utterly hated by the true Jew, even though there was no real reason for such hatred.

Let me pause here to identify the Good Samaritan. This one represents none other than the wonderful Son of God. You see He is a two-fold Person. He is very God of very God. He is also fully human in all its parts. These two natures are beautifully, inseparably, and eternally bound up in one glorious Person. But He is also despised by many, even though His character is one that is altogether lovely. He was hated by those to whom He came to minister, even though His hands wrought deeds of love and kindness.

The Scripture goes on to say that the Samaritan, as he journeyed, came where the poor man was. It is conceivable that the heart of the Samaritan as he learned of the poor man's plight, might have been feebly stirred. In his home in Samaria he might have felt a wave of sympathy over the unfortunate condition of the one who had been robbed. But that's not the story. He himself came to the very place where help was needed. He came where he was.

I do not know where we would be were it not for the fact that the Son of God came to the earth. You see, His heart might have been stirred in Heaven. He might have felt sorry for our sinfulness on earth. But the truth of the matter is that He left the ivory palaces of His glory in order to come and be of assistance to those who so desperately needed Him. Certainly, we would not be talking of His loving-kindness today were it not for the fact that Christ came, was born, lived and died in this very place, this planet which is our home.

The account goes on to say that when the Samaritan saw him, he had compassion on him. His heart opens to the need of humanity on the road of life. Oh, the compassions of Christ! It is a beautiful exercise for us to take the pages of the New Testament and thoughtfully meditate on the compassions of Christ. Not only is our Lord concerned over our sin and the hopelessness of our condition, but He concerns Himself continually over the needs of the hour. Here is something which is

most precious and God-like. Here is the love of God in action demonstrating its reality and depth.

We are still standing on the Jericho Road. But our eyes are watching and our heart is beating faster. We observe the actions of the Samaritan. He seems to know exactly what to do. He goes to the man, examines his condition, takes from his store of oil and wine, cleanses, soothes and deftly binds up the wounds. What is the meaning of all this?

Can you see here a representation of Calvary? How is wine obtained? Surely you must know full well that the grapes must be bruised, broken, and utterly crushed in order to produce the wine. Tell me again please what happened to the spotless Son of God in that day when there was a fountain produced with healing blood for all mankind? It was necessary that Christ our Saviour be broken and bruised, yea His very life crushed in order that salvation might result.

What is the story of the oil? Is this not the same? The olive must be put through the same process. There must be the bruising, the desperate crushing and life utterly taken in order that the oil may flow forth. You can't help but see that this again is a picture of Calvary. Salvation is always in two parts. There is the wine to cleanse and give new life. There is the oil to soothe and to bless. Not only are we redeemed from the curse of our sin and cleansed from the bitterness of transgression, but we find we have a new song in our heart. We become new creatures in Christ Jesus. Our whole life is changed. Our outlook becomes one of sweetness and peace.

What Christ Does After Salvation

What happens now? As we stand and look at the newly recovered man, does the Samaritan then doff his hat, tell the unfortunate man that he is glad to have been of service, and then mount his beast and go down the road? Is this the sequel to salvation? You know fully well that it is not. The Samaritan lifts the fellow with his own hands, puts him upon his own beast, and directs the man to a place of safety.

There will come a time when God will root out all unrighteousness from the world. But today God's policy is to take the newly saved one to a place of safety, there to care for him.

Our attention is now drawn to the inn and to the Innkeeper. Who can this be? There can be no misunderstanding here. The inn is the safety of God's own hand (John 10:28-30). The Innkeeper is that personal representative of the

(Continued on page 7)

Six Bible messages that answer questions on the Christian and sin...

When a Christian SINS

by Evangelist John R. Rice

Here is a greatly-needed book born out of much experience and prayer and a lifetime of Bible study.

In 1954 Dr. Rice preached to a great congregation in a Pennsylvania Bible conference on "What Sin Does to a Christian." Afterward, two ministers came to him, asking where that material could be secured. Was it in print? If not, when would it be printed? The matter got on Dr. Rice's heart so that he spent a great deal of time writing and rewriting. This book is the result.

These are not separate sermons. Rather, there are 6 chapters, all carefully prepared, upon the topic of a Christian and his sins. Chapter titles are:

1. All Christians Do Sin
2. Only God's Grace Can Keep Such Frail Christians Saved
3. What Sin Does to the Christian
4. The Christian's Happiness in Heaven Depends on How He Lived on Earth
5. The Way to Forgiveness and Cleansing
6. Living a Life of Victory Over Sin



These 134 pages in this beautiful book will settle many problems for young Christians and Christians who are troubled about their failures. We believe this book will be a milestone in a life of victory and service for countless thousands of Christians.

On the beautiful hard-bound cover of this library volume is pictured Simon Peter after he had betrayed Christ, and we are told, "And Peter went out and wept bitterly" (Luke 22:62). There is Christ being led away by a Roman soldier but looking at Peter with reproachful eyes. There is the cock that crowed, reminding Peter of his sin. And Peter's sin here is typical of the failures and sins of many, many others.

This book is not only very greatly needed for its clear Bible teaching; it is needed also for the

warm illustrations, the fervent, heart-warming teaching, with life-changing, Spirit-filled impact on the heart. The whole matter of the security of a believer, of sanctification or holiness, of daily forgiveness and cleansing and victory, are dealt with in a most satisfying way. Yet there is a most solemn warning of the ravages and ruin that can come to a child of God by unconfessed and unforsaken sin. We believe that this book by Dr. Rice will be a great blessing to thousands.

Others Acclaim This Book:

"Life cannot be the same as before for that one who reads, believes, and puts into practice these pointed messages."—Dr. V. Raymond Edman.

"Excellent!"—The Evangelical Christian.

"... the clearest, most comprehensive book on the sins of Christians that I have ever read."—Dr. Bill Rice.

Sword of the Lord

214 West Wesley Street,
Wheaton, Illinois

\$1.75

(add 15c for postage
and handling)

SOUND
SCRIPTURAL TRACTS
Ideal for pastors, personal workers and
street meetings. Send for samples
SCRIPTURE TRACT SOCIETY
Box 555 Linwood, Pa.
"PLEASE NOTE NEW ADDRESS"

Hear
DR. WILLIAM
WARD AYER

Well-known
Bible teacher,
author and
director of



MARCHING
TRUTH
RADIO PROGRAM

Write today for free Radio Log
Ayerow Christian Projects
P. O. Box 403
New York 8, New York

PEWS, PULPIT & CHANCEL
FURNITURE
WRITE FOR FREE CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & Co.

DEPT. 137 SCRANTON 2, PA.

"... My Good Samaritan"

(Continued from page 6)

Lord Jesus who is the great Comforter of this age. It is the Holy Spirit into whose timely care the man of the Jericho Road is given. What a marvelous provision this is. The Innkeeper is very much like the Good Samaritan, and of course the blessed and wonderful Holy Spirit is very much like our Lord Jesus Christ. There the man is taken, and there provision is made for his sustenance. The Samaritan cannot stay. He must be on his way. He has other things to do, but fear not, the safety of the man, now a new man if you please, is perfectly provided for. The Innkeeper is straitly charged to meet his every need. Then the Good Samaritan departs.

We look in on the inn shortly thereafter. As we talk with the man who had been so sorely wounded, we find that he is doing four things:

First of all, he is feeding. Before the Samaritan left, he took from his own purse and gave into the hands of the Innkeeper all that was necessary for the man's well-being. Day by day the man feeds on what the Good Samaritan has left for him.

I need not point out to you that Christians down through the ages have been doing the same thing. Our entire spiritual life, yes and our physical life too, is dependent upon the graciousness of the Son of God. Our daily walk, the foods for our hearts, the inspiration of our soul all come from Him. Even at this very moment we are feeding our inner souls on the truth of the loveliness of the Person and the graciousness of the work of Christ.

The second thing that the new man is now doing is resting. His experience on the Jericho Road was a harrowing one, but now in all safety he rests securely in all the provisions the Good Samaritan has made for him. He rests during the day, he rests at night. No longer need he fear. Every possible exigency has been anticipated. The whole program of his life has been mapped out. All this is through the kindness of the Good Samaritan. He rests completely in his faithfulness.

So do God's children today. That same loving Lord who died for us on Calvary's tree has made every provision for our safekeeping. We may confidently rest in His wisdom. We are absolutely sure in His steadfastness. Nothing that our soul requires will be lacking. We may completely rest in Him.

The third thing the man now saved does is to begin looking. As he arises in the morning, the glad thought enters his heart, "Perhaps today." You see, before the Good Samaritan went away, he promised to return. He said, "When I come again . . ." The man in the inn daily expects him. He did not say when he would return, but he did certainly promise to return. It could be any day.

I can see him going out the door of the inn and looking up and down the road, as if to anticipate the arrival of his dearly beloved friend. All day long, his life is colored by the thought that soon the Good Samaritan will return. Also he watches everything so carefully. His clothing is kept neat and pressed. His behaviour is the very best. His room is kept in perfect order, for, don't you see, the one to whom he owes his life promised to return. His whole life anticipates that return.

You see the application here. The return of Christ is called in Scripture the "Blessed Hope" of the Christian. This is the great day star of our life. This is the source of our most thrilling expectation. Our Lord has promised to return. Therefore, we must order our lives carefully. We must not do things that should not be done if Christ should come. Everything that enters our lives has to be scrutinized with this thought that our precious Lord is soon to appear.

There is one more thing the man at the inn is doing. He is testifying. You see, there are other travelers on the road of life. They, too, have known difficulty and hardship, and as they sit in the lobby of the inn, the man

who had been helped goes to them, puts his hand on their shoulder, and tells his story.

He says, "My dear brother, I'd like to tell you what happened to me. I was on the road of life, and I was set upon by evil brigands who robbed me and stripped me. They wounded me, sorely, and departed leaving me half dead. There I lay in a pool of my own life blood. Down the road of life there came a priest, but he could not help me. Then there came a Levite and he could do nothing for me. There I lay, ready to die, desperate, sinking, but then something wonderful happened to me.

"Down the road now came a Samaritan. He saw my sorry plight and his heart was stirred with compassion. He came where I was, and bound up my wounds with a salvation of his own preparation. He poured in oil and wine, and after he had accomplished this, new life came to me and he carried me to this place of safety. Here I have been since he left me, enjoying the measure of blessing which he has provided. As a matter of fact, I owe my life to him. He has done for me what no one else could ever do. Truly, this Good Samaritan is my Saviour."

Then, as the man looked into the eyes of the traveler, he said with all earnestness, "I wish you knew my Good Samaritan. He would do for you what he has done for me."

Another traveler comes in, and again the new man tells a story which never grows old, how the Samaritan had become to him life in place of death, health in place of sickness, joy in place of sorrow, hope in place of despair. And as he takes the hand of the fellow traveler, he presses home to him this invitation: "Oh, I wish you knew my Good Samaritan. I am sure that he would do for you what he has done for me."

What is this but the basis of all Christian testimony? This is the beautiful sacrificial work of the Son of God and is not our heart cry too as we meet other fellow travelers . . . "I wish you knew my Good Samaritan. He would do for you what He has done for me. If you could come to know Him as I have come to know Him, your sins and transgressions could be washed away forever, and you would become a new man."

The scriptural account stops at this point. The man is left in the inn, still feeding, still resting, still looking, still testifying. We understand that life goes on, but one day something amazingly marvelous happens. You'll have to find it in other Scripture passages, as I Thessalonians 4:13-18 and I Corinthians 15:51 and 52. The Good Samaritan did come back! There was an exquisitely tender and beautiful meeting between Him and the man whom He had rescued. Then the Good Samaritan said, "I want you to come with me to My home." And He clothed the man in robes of righteousness and led him into His own home which He had provided, and there they lived forever and forever together. Nothing ever marred their beautiful friendship. They lived together in the glorious fellowship of the redeemed. As a matter of fact, the story never ended, just as the life shall never end. This is a true story. Nothing truer was ever told. You were the man. The Jericho Road is your life. The desperate need is your desperate need, and "How I wish you knew my Good Samaritan."

"As I was my Father loved me, Loved me in my sin and shame, Yet a great way off He saw me, Ran to kiss me as I came. Then in bitter grief I told Him Of the evil I had done—Sinned in scorn of Him, my Father, Was not meet to be His son.

But I know not if He listened, For He spake not of my sin—He within His house would have me, Make me meet to enter in; From the riches of His glory, Brought His costliest raiment forth, Brought the ring that sealed His purpose, Shoes to tread His golden court."

—T. P., Trans. by Mrs. F. Bevan.

Is Ecumenical Evangelism . . . ?

(Continued from page 3)

criticism that I have heard leveled against Billy Graham is that in disobeying the plain Word of God he is doing harm to the cause of evangelism through his alliances with false teachers and infidels. He is doing harm to young converts in delivering them into the hands of such men.

I fail to find anywhere in the Scripture any such criticism brought against our Lord. He was accused of consorting with publicans and sinners, but nobody ever accused Him of fellowshiping either with apostate Jewish ecclesiastics or priests of Baal. The people who criticized our Lord were the apostate or backslidden leaders of the organized religious system of His day. This is the same type crowd as those whose sponsorship and friendship Billy Graham seeks and whose ministry he endorses today. The people who are criticizing Billy Graham's alliances with modernism and his policy of delivering young converts into the hands of unbelievers and false teachers are the men in America who have through the years proved themselves the most zealous of soul winners and who rejoice in the preaching of the Gospel.

Paul, Too, Slandered by This Defender of Compromise

In turning next to the evangelistic record of the Apostle Paul, Mr. Blackmore follows the same type of argument. He says that Paul preached "in Jewish synagogues in services sponsored by men who were not Christians." He says, "In Athens he spoke under the sponsorship of the Epicurean and Stoic philosophers."

As a Jewish teacher, Paul had a perfect right to speak in any synagogue, and there was no question of sponsorship involved; and there is no record that he ever turned any of his converts over to the unconverted rabbis who might be connected with such a synagogue.

Of course, Mr. Blackmore is only following Billy Graham's own statement when he refers to Paul's being sponsored at Mars Hill by the Epicureans and the Stoics. That statement was so

well answered at the time Mr. Graham made it that it is amazing that Mr. Blackmore would "stick his neck out" by repeating it now.

Paul was no more sponsored at Mars Hill by the pagan philosophers than Peter was sponsored in Jerusalem by the Sanhedrin. Both men were on trial—Peter was charged with preaching the Gospel and stirring up sedition and brought before the Sanhedrin to answer for it. Paul was charged with having introduced another religion into Athens, which was against the law, and he was brought to the Areopagus to answer the charge. The Stoics and the Epicureans did not invite him to Athens.

We are told that while he was in Athens, "his spirit was stirred in him when he saw the city wholly given to idolatry" (Acts 17:16), and he began to preach on street corners and in the public places until he was taken to Mars Hill to answer for the Gospel which he was preaching without the sponsorship of anybody. Paul nowhere disobeyed the Bible in an effort to find an opportunity to preach the Gospel. He never trimmed his message or failed to speak out in condemnation of false teaching, heresy, or infidelity in order to make friends with the false teachers, heretics, and infidels. Mr. Blackmore slanders the Apostle Paul when he tries to imply otherwise in an effort to justify Billy Graham's disobedience to the Scripture—particularly to certain portions written under inspiration of the Holy Spirit by Saint Paul himself.

The Real Issue: Is It Right to Yoke Up With Christ's Enemies Against His Command?

The issue is not whether apostate preachers shall hear the Gospel—the issue is whether or not the Scripture condemns what Billy Graham is doing in seeking the sponsorship of these men, of recognizing them as Christian brethren and of delivering young converts over to them.

These are the things for which Billy Graham has been criticized.

Until Mr. Blackmore can quote some Scripture to prove that the Bible does not forbid this, Mr. Blackmore would do better to do what others of Billy Graham's defenders are doing—instead of trying to meet the issue which cannot be met, impugn the motives of those who stand against this scriptural disobedience, cry out that this is a personal attack against Billy Graham, and say, "Well, after all, the end justifies the means."

Finally, Mr. Blackmore pleads with us to have the

... grace of Gamaliel the Pharisee who said of Peter and the other apostles in his address to the Sanhedrin: "Ye men of Israel, take heed to yourselves what you intend to do as touching these men . . . Let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—Acts 5:33-42.

Why urge us to follow the advice of a Pharisee, who however good and sincere he may have been, was a stranger to the grace of God and an unconverted man? Why does not Mr. Blackmore plead with Billy Graham to follow the inspired admonition of the Holy Ghost as given through the Apostle Paul in Galatians 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Why does not Mr. Blackmore urge obedience to the Holy Spirit, writing through the beloved disciple Saint John who said, "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed. For he that biddeth him Godspeed is partaker of his evil deeds" (II John 9-11). (Subheads added by Ed.).

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

You may buy with confidence!



Missions Directory

American Mission to Greeks

Rev. Spiros Zodiates, General Secretary
233 West 42nd Street New York 36, N. Y.
Principal source of support for Evangelical Christian cause in Greece—Scripture distribution, Day School, Orphanage, Bible Institute, Evangelical publishers and printers, bookstore, newspaper evangelism, missionaries, radio, relief.
Color sound film: "Man of Macedonia." Write for free quarterly, *Greek Harvest Gleanings*.

Be PGM's Partner

Quarters being expanded to reach more of the lost for Christ. Our enlarged door open 24 hours a day. Dormitory space for Skid Row men will be more than doubled. Write for FREE FOLDER and information on 30-minute sound and color film and "Unshackled" radio program.

PACIFIC GARDEN MISSION

646 South State Street, Chicago 5, Ill.

American Board of Missions to the Jews, Inc.

A world-wide ministry to the Jews of all nations. Fifty consecrated missionaries in twenty stations on four continents faithfully preach the Gospel to lost sheep of the house of Israel. Our 63rd year.
236 West 72nd Street, Dept. SL New York 23, N. Y.

SAVE AMAZON VALLEY INDIANS

These wild tribes need Christ! Help us bring them saving knowledge of the Lord Jesus. Founded in 1914 this faith work now has over 100 missionaries and many stations in Bolivia, Peru, Colombia and Brazil. Important medical care under four nurses, but doctors are sorely needed. Bible Institutes and Day Schools. New stations being opened up-river. Please pray for workers and means.
Write TODAY for FREE illustrated booklet of growing Amazon Basin work.

SOUTH AMERICA INDIAN MISSION, INC.

Rev. Joseph A. Davis, D.D., General Director
Member of I.F.M.A.
1404 Forsythe St. West Palm Beach, Fla.

International Board of Jewish Missions, Inc.

P. O. Box 1256 Atlanta 1, Georgia
Combining evangelism and relief to Hebrew Christians and refugees in Europe, Israel and many other parts of the world with a strong evangelistic witness to Jews in America. Write for free copy of magazine, *The Everlasting Nation*. Jacob Gartenhaus, D.D., Pres., R. G. Lee, D.D., Chairman Advisory Board.

the Voice of Tangier

Missionary Radio Station
Tangier, Morocco
Write for our new "Broadcast to Russia" plan. Receive free from Tangier a beautiful hand-painted silk wall pennant.
PAUL E. FREED, President
Box 31 Greensboro, N. C.

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

5630 N. Campbell Ave., Chicago 45, Illinois
Since 1925, God has used our Hebrew Christian Movement as a world-wide witness to Israel. Our aid to Jewish Christian victims of persecution has embraced 20 countries. Funds urgently needed to alleviate suffering Israel.
Rev. Jacob Peltz, Secretary

KOREAN ORPHANS STILL NEED YOUR HELP!

Sponsor and write to your own orphan. \$8.00 per month. UNITED WORLD MISSION, Box 8, Riverdale Station, Dayton 5, Ohio.

SLAVIC GOSPEL ASSOCIATION

Peter Deyneka, General Director
2434 N. Kedzie Blvd., Chicago 47, Illinois
Conducting missionary, evangelistic, radio, relief and Bible distribution work among Slavic people and others world-wide and supporting the Russian Bible Institute in Argentina.
Our work in Alaska is now known as the Alaska Gospel Association.

FILL OUT COUPON AND MAIL TODAY!

Dept. M-58, The Sword of the Lord, Wheaton, Illinois.

Please send me information on the Missions checked below.

<input type="checkbox"/> American Board of Missions to the Jews, Inc. <input type="checkbox"/> American Mission to Greeks <input type="checkbox"/> International Board of Jewish Missions, Inc. <input type="checkbox"/> International Hebrew Christian Alliance	<input type="checkbox"/> Pacific Garden Mission <input type="checkbox"/> Slavic Gospel Association <input type="checkbox"/> South America Indian Mission, Inc. <input type="checkbox"/> United World Mission <input type="checkbox"/> Voice of Tangier
---	--

Name _____

Street or box _____

City _____ Zone _____ State _____

Rapture Before Tribulation

(Continued from page 2)

to constantly "abide" in Christ, that is, be continually ready for His coming, lest when Jesus should come we should be caught unexpectedly out of His will, and so, "be ashamed before him at his coming." The only way to be sure that you will be unashamed and unembarrassed at the coming of Christ is to be ready all the time, abiding in Him constantly, so that whenever He shall come, you will be in His will and not be suddenly caught in some place where a Christian should not be, or in some attitude of mind, or state of life, where you do not want Christ's coming to find you. Christians, then, should be constantly abiding, as well as constantly watching, and for the same reason, that He may come at any moment.

All these Scriptures would be meaningless and contrary to the facts, if we must first go through the tribulation before Christ could come and if His coming be not imminent.

III. If Christ's Coming and the Rapture Followed the Tribulation There Could Be No Element of Surprise, No Need of Watching

The tribulation period is such a definite, well-defined period that any Bible student who lived in the tribulation time would know when it began, how long it would last, when it would end. The Scripture specifically tells us that the Great Tribulation will begin with the abomination of desolation when the Man of Sin will enter a temple at Jerusalem claiming to be God, and, breaking his covenant with the Jews, will command them to worship him (Dan. 9:27; Matt. 24:15, 21). It will last for one half of Daniel's seventieth week of seven years (Dan. 9:27); that is, three and one-half years or times (Dan. 7:25; Rev. 12:14); that is 42 months (Rev. 11:2); or exactly 1,260 days (Rev. 11:3, but specially Rev. 12:6). Everyone could know when those 1,260 days began, everyone could know when they would end and all the warnings in the Bible to be watching would be in vain and foolish if Christ's coming and the rapture would not be until the close of the tribulation.

IV. Christ's Coming for His Saints Must Be Before the Great Tribulation Since "No Man Knoweth the Day Nor the Hour When the Son of Man Cometh."

Concerning Christ's coming, He Himself said in Matthew 24:36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only." No man can know when Jesus is coming! And then in the same passage Jesus went on to say that His coming would be as unexpected as the flood, when "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38, 39). The people of Noah's day did not know UNTIL THE DAY of the flood. Not until the rain itself actually began and the door of the ark was already shut did the people know, and so will it be when Jesus comes. No man knows, nor can know when Jesus is coming.

This same teaching is repeated by the Saviour in Mark 13:32 where He says, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son." Even Jesus Himself did not know when He would return! Now that He is in Heaven and has assumed again the glory that He had with the Father, no doubt He does know. But He did not know on earth, nor can any other man on earth know. In the following verses Jesus plainly warns again, "Take ye heed, watch and pray, for ye know not when the time is." Then in verse 25 He says again, "Watch ye therefore; for ye know not when the master of the house cometh."

Now if Christ must come and the rapture take place only AFT-

ER a great tribulation, then everybody could know when the rapture would take place. When the Man of Sin appears, and enters into the temple as God, committing the abomination of desolation, as foretold by the prophet Daniel, mentioned above, then every person with a casual acquaintance with the Bible will know that the Great Tribulation has begun. He will know that there will be 1,260 days till Christ will return with saints and angels to destroy the Man of Sin and reign on the earth. Not only that, but there is a regular order of events which is made fairly clear in the book of Revelation, certain plagues, the gathering of armies, the fall of Rome, the final assemblage in Palestine of the army of two hundred million. I say, if the coming of Christ for His saints must come after the tribulation, then everyone should know when it would occur. But no, no one knows, or can know until the very day and hour when Jesus comes. Therefore it must come before these carefully ordered and scheduled events in the Great Tribulation time. The only way that the coming of Christ can be indefinite is that it shall be imminent, that is, that He may come at any moment. So the rapture cannot be after the tribulation, or even in the midst of it. Not a single known event is required to come before the coming of the Saviour and the rapture of His saints, so it must be before the tribulation.

V. The Rapture Is Pictured in Revelation 4:1 and 2, Clearly Before the Great Tribulation

Revelation, chapters 2 and 3, picture the church age. After the third chapter of Revelation there is no mention whatever of the church. The message to the Laodicean church is evidently a warning for the very last days of the church age. Then this is followed immediately by Revelation 4:1 and 2 which seems to picture the rapture.

Look first at I Thessalonians 4:16 and 17 and then Revelation 4:1 and see if they are not both speaking of the same thing:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17).

"After this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither..." (Rev. 4:1).

Revelation 4:1 seems to speak of the rapture, and all the more since this immediately follows the last mention of the churches or church.

At the close of the tribulation time in Revelation, chapter 19, there is not any mention of the rapture or church. There is no interval allowed for the judgment seat of Christ when Christians' works will be tried by fire. If in the book of Revelation the time for the rapture, the catching away of the saved to meet Christ in the air, is placed at all by the Scripture, it is placed in Revelation 4:1 and 2, before the tribulation time.

VI. 24 Elders With Physical Bodies Are Pictured in Heaven Before the Tribulation

Read carefully Revelation 4, verses 4 and 10:

"And round about the throne were four and twenty seats: and upon the seats I saw four and

twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."

"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne..."

Notice these twenty-four elders in Heaven were seen sitting upon literal seats, they had white clothes and on literal heads they had crowns of gold. Then these twenty-four elders were seen to fall down before Christ on the throne, praising Christ and throwing their crowns before Him.

This is a picture that can only properly follow the resurrection at the rapture of the saints. After the rapture Christ will say to one, "Have thou authority over ten cities" and to another, "Be thou also over five cities" (Luke 19:15-19). These rewards will be announced at the judgment seat of Christ after the rapture. How fitting then, that these twenty-four elders with crowns signifying that these are to reign with Christ on the earth (Rev. 5:10) should be pictured in Heaven in physical bodies and this immediately after Revelation 4:1 and 2 which pictures the rapture. And all this is before the Great Tribulation which is pictured later in the book of Revelation, particularly in chapters 11 to 19 inclusive.

VII. II Thessalonians 2:1-8 Seems Clearly to Teach That the Holy Spirit Dwelling in Saved People Prevents the Appearance of the Man of Sin and the Tribulation

II Thessalonians 2:7,8 say, "... he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." I have never found any satisfactory explanation of this Scripture except that the Holy Spirit restrains the wickedness developing on every hand so that the Man of Sin cannot be revealed until the Holy Spirit (in the sense of His working through the church) is taken out at the rapture. And then, after the rapture, the Man of Sin will be revealed and the tribulation will take place.

It is important to notice that in that passage, verses 1 to 8, the Lord makes clear distinction between the "day of Christ" (scholars agree it should be "the day of the Lord") when He returns in glory to reign on the earth, and the "coming of our Lord Jesus Christ and our gathering together unto him." The return of Christ to reign cannot come until after the Man of Sin, but Christ's coming into the air for the gathering of His saints is to be before the Man of Sin. Such seems to be the clear teaching of this Scripture and it fits exactly with all which the rest of the Bible has to say on the same subject.

VIII. There Is No Evident Connection in Scripture Between the Last Trump of I Corinthians 15:52, "The Trump of God" in I Thessalonians 4:16, With the So-Called "Seventh" Trumpet

The only argument for the church's going through the tribulation on earth before Christ comes which ever impressed me was the argument that the resurrection of the Christian dead and the rapture of the saints would take place at the sound of the last trumpet, which I was told was the one which is mentioned as sounding in Revelation 11:15, in the tribulation time. However, further study shows that Revelation 11:15 and I Corinthians 15:52 are not talking about the same thing at all.

First, when Paul spoke of the resurrection and rapture "at the last trump" in I Corinthians 15:52, the book of Revelation was not written and it would be foolish to suppose that Paul referred to a trumpet sounding, which would be one of seven which had never yet been mentioned in the Bible, and when, if that were the case, I Corinthians could not be understood until Revelation was written many, many years later.

(Continued from page 4)

relatives. Or to the preachers in your state or those in your city.

The Lord Jesus told of the unjust steward who used material things to gain a home. He urged us to use the mammon of unrighteousness to make friends who will receive us into everlasting habitations. In other words, let us have rewards in Heaven by lovingly, sacrificially getting out the Gospel now!

Other Strong Reasons for Sending Subscriptions Now, But Duty Is the Most Important Reason

June 1 the subscription price goes up. Now you can have THE SWORD OF THE LORD three years for \$5, but after June 1 it will be \$3 a year or only two years for \$5 and without extra premiums. This is the last call!

Now you can send three subscriptions at \$2 a year, in the United States, and get a beautiful premium, instead of paying \$3 a year as you will be paying after June 1. Real thrift, money-saving, is a good reason to subscribe now and send subscriptions to others.

Then the important books and pamphlets which are offered for premiums should encourage you to subscribe now. You may have R. A. Torrey's *Vest Pocket Companion*, 118 pages; or his book, *How to Pray*, 123 pages; or the editor's book, *The Soul-Winner's Fire*, 127 pages; or the editor's book *Bible Facts About Heaven*, 8 chapters, 64 pages, value 60c; your choice of these free with three one-year subscriptions for a total of \$6, or for one three-year subscription for \$5.

Or if you will send five one-year subscriptions for \$10, you may have your choice free of these larger important books, either

1. *In His Steps* or "What Would Jesus Do?" by Charles M. Sheldon, 255 pages, paper binding, the most popular and helpful Christian novel ever written; or
2. *Hudson Taylor's Spiritual Secret* by Dr. and Mrs. Howard Taylor, 253 pages, paper binding; or
3. *Stories for the Children's*

There is not a case in the Bible of language being used which could not be understood till some later revelation should be made.

Second, the resurrection "at the last trump" certainly meant the last trump in the sense of a final trumpet call to assemble the hosts of God, based on the customary scriptural use and meaning of the trumpet and not on a beautiful figure of speech which God would use far later about an entirely different matter. The church is "ekklesia," a called out assembly. God has called His own to salvation, has called together His warriors in the past, has called together groups and congregations of Christians around the world and down through the ages. But one day He will call the last great assembly and all the people of God will assemble to "the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:22-24). And that will be the last great assembly for then, "so shall we ever be with the Lord" (I Thess. 4:17) and will never leave Him. That will be the last trump in the sense of a call to the people of God to assemble.

Actually the Bible does not speak of "the last trumpet" in Revelation nor even of "the seventh trumpet." Rather it is "the seventh angel" and not the seventh trumpet. And the seven angels in Revelation are announcing the judgments of God on the earth, "Hail and fire mingled with blood," etc., on the wicked earth. There is no connection between the trump of I Corinthians 15:52 assembling the saints of God in Heaven and the trumpet judgments of Revelation which were not revealed till many years after-

STOP!

Hour by Kenneth N. Taylor, 255 pages, paper binding; or

4. *How I Know God Answers Prayer*, a clothbound book by Mrs. Rosalind Goforth, value \$1.75; or

5. *Immanuel*, 6 choicest sermons by Editor John R. Rice.

Any one of these will be free with five one-year subscriptions at \$2 a year, a total of \$10. For Canadian and foreign subscriptions you must send 50c extra per year for extra postage which we must pay.

These lovely premiums are a great reason for sending subscriptions.

But the main reason is a solemn duty to God and men. God has made Christians watchmen. They will have blood on their hands if they do not solemnly warn those who go wrong. They will face their failure at the judgment seat of Christ.

I am earnestly praying that God will stir up thousands to send in subscriptions now, at once. The time is nearly gone.

Offer Closes June 1

You may mail your subscriptions before midnight, June 1. Letters postmarked before midnight, June 1 will be allowed these special discounts and premiums mentioned. After that please send the new subscription price, \$3 a year, two years for \$5, three years for \$7. Do not expect these free premiums after the deadline. So hurry subscriptions now.

We trust that many will send a love gift to Christ to help in our Ministers and Missionary Subscription Gift Fund. We are just renewing the subscriptions to several hundred missionaries who want THE SWORD and who have been blessed by it. Will you help? Address your letter and subscriptions to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

Be sure to give names and addresses fully and carefully. (Please print.) Mark renewals plainly "renewal." Say exactly what premium you expect, give name and address where it is to be sent. Rush subscriptions at once, please.

wards. They are not the same kind of trumpets, and the figurative use of the trumpet to announce God's judgments in Revelation had not been revealed and could not be expected to be in Paul's mind when he wrote I Corinthians 15:52 nor in the mind of any reader who read it.

Why It Is Important That Christ's Coming Is Before the Great Tribulation

At first glance the reader may think that it does not matter whether Jesus will come before the Great Tribulation, or whether we must go on through the tribulation period, and then expect the Saviour to appear. But it does matter, as I will show you.

First, if one does not expect Jesus now, at any moment, then he will not be watching for Christ's coming. It is a command, many times repeated in the Bible, that we are to watch, looking for Jesus. Every Christian should feel "my citizenship is in Heaven." At any moment my Saviour, my Bridegroom may come to take me away. So I must not be absorbed in the things of this life. I must be looking for Jesus! Certainly a young lady will think more about her beloved, her sweetheart, if she has planned to marry him just as soon as he can return from a far journey, and if she looks for him day and night, eagerly awaiting and longing for his coming. And that is the attitude that Christ has commanded His people to have.

But if Christ cannot come until after the tribulation, then people will be looking more for the Antichrist. If all these plagues and troubles must come, and Christians may not see their Saviour until after the tribulation has run its full course, then it is natural for people to feel there is no use looking constantly for Jesus, if He cannot come at present. God does not want us absorbed in the

(Continued on page 9)

SAY! HAVE YOU READ THE ADS IN THIS ISSUE?



Why God Used D. L. Moody

(Continued from page 1)

that accounted for God's using him so largely as He did.

I. A Fully Surrendered Man

The first thing that accounts for God's using D. L. Moody so mightily was that he was a *fully surrendered man*. Every ounce of that two-hundred-and-eighty-pound body of his belonged to God; everything he was and everything he had belonged wholly to God. Now, I am not saying that Mr. Moody was perfect; he was not. If I attempted to, I presume I could point out some defects in his character. It does not occur to me at this moment what they were; but I am confident that I could think of some, if I tried real hard. I have never yet met a perfect man, not one. I have known perfect men in the sense in which the Bible commands us to be perfect, i.e., men who are wholly God's, out-and-out for God, fully surrendered to God, with no will but God's will; but I have never known a man in whom I could not see some defects, some places where he might have been improved. No, Mr. Moody was not a faultless man: If he had any flaws in his character, and he had, I presume I was in a position to know them better than almost any other man, because of my very close association with him in the later years of his life; and furthermore, I suppose that in his latter days he opened his heart to me more fully than to anyone else in the world. I think he told me some things that he told no one else. I presume I knew whatever defects there were in his character as well as anybody. But while I recognized such flaws, nevertheless, I know that he was a man who belonged wholly to God.

The first month I was in Chicago, we were having a talk about something upon which we very widely differed, and Mr. Moody turned to me very frankly and very kindly and said in defense of his own position: "Torrey, if I believed that God wanted me to jump out of that window, I would jump." I believe he would. If he thought God wanted him to do anything he would do it. He belonged wholly, unreservedly, unqualifiedly, entirely, to God.

Henry Varley, a very intimate friend of Mr. Moody in the earlier days of his work, loved to tell how he once said to him: "It remains to be seen what God will do with a man who gives himself up wholly to Him." I am told that when Mr. Henry Varley said that, Mr. Moody said to himself: "Well, I will be that man." And I, for my part, do not think "it remains to be seen" what God will do with a man who gives himself up wholly to Him. I think it has been seen already in D. L. Moody. If you and I are to be used in our sphere as D. L. Moody was used in his, we must put all that we have and all that we are in the hands of God, for Him to use as He will, to send us where He will, for God to do with us what He will, and we, on our part, to do everything God bids us do. There are thousands and tens of thousands of men and women in Christian work, brilliant men and women, rarely gifted men and women, men and women who are making great sacrifices, men and women who have put all conscious sin out of their lives, yet who, nevertheless, have stopped short of absolute surrender to God, and therefore have stopped short of fullness of power. But Mr. Moody did not stop short of absolute surrender to God; he was a wholly surrendered man, and if you and I are to be used, you and I must be wholly surrendered men and women.

II. A Man of Prayer

The second secret of the great power exhibited in Mr. Moody's life was that Mr. Moody was in the *deepest and most meaningful sense a man of prayer*. People oftentimes say to me, "Well, I went many miles to see and to hear D. L. Moody and he certainly was a wonderful preacher." Yes, D. L. Moody certainly was a wonderful preacher; taking it all in all, the most wonderful preacher

I have ever heard, and it was a great privilege to hear him preach as he alone could preach; but out of a very intimate acquaintance with him I wish to testify that he was a far greater *prayerer* than he was preacher. Time and time again he was confronted by obstacles that seemed insurmountable, but he always knew the way to surmount and to overcome all difficulties. He knew the way to bring to pass anything that needed to be brought to pass. He knew and believed in the deepest depths of his soul that "nothing was too hard for the Lord" and that prayer could do anything that God could do.

Oftentimes Mr. Moody would write me, when he was about to undertake some new work, saying, "I am beginning work in such and such a place on such and such a day; I wish you would get the students together for a day of fasting and prayer"; and often I have taken those letters and read them to the students in the lecture room and said, "Mr. Moody wants us to have a day of fasting

Now I will glory in the cross,
For this I count the world but
dross.

There I with Christ was crucified,
His death is mine; with Him I
died;

And while I live my song shall be,
No longer I, but Christ in me.

—H. A. Ironside

and prayer, first for God's blessing on our own souls and work, and then for God's blessing on him and his work."

Often we were gathered in the lecture room far into the night—sometimes till one, two, three, four or even five o'clock in the morning, crying to God, just because Mr. Moody urged us to wait upon God until we received His blessing. How many men and women I have known whose lives and characters have been transformed by those nights of prayer and who have wrought mighty things in many lands because of those nights of prayer!

One day Mr. Moody drove up to my house at Northfield and said, "Torrey, I want you to take a ride with me." I got into the carriage and we drove out toward Lover's Lane, talking about some great and unexpected difficulties that had arisen in regard to the work in Northfield and Chicago, and in connection with other work that was very dear to him. As we drove along, some black storm-clouds lay ahead of us, and then suddenly, as we were talking, it began to rain. He drove the horse into a shed near the entrance to Lover's Lane to shelter the horse, and then laid the reins upon the dashboard and said, "Torrey, pray"; and then, as best I could, I prayed, while he in his heart joined me in prayer. And when my voice was silent he began to pray. Oh, I wish you could have heard that prayer! I shall never forget it, so simple, so trustful, so definite and so direct and so mighty. When the storm was over and we drove back to town, the obstacles had been surmounted, and the work of the schools, and other work that was threatened, went on as it had never gone on before, and it has gone on until this day. As we drove back, Mr. Moody said to me, "Torrey, we will let the other men do the talking and the criticizing, and we will stick to the work that God has given us to do, and let Him take care of the difficulties and answer the criticisms."

On one occasion Mr. Moody said to me in Chicago, "I have just found, to my surprise, that we are twenty thousand dollars behind in our finances for the work here and in Northfield, and we must have that twenty thousand dollars, and I am going to get it by prayer." He did not tell a soul who had the ability to give a penny of the twenty thousand dollars deficit, but looked right to God and said, "I need twenty thousand dollars for my work; send me that money in such a

way that I will know it comes straight from Thee."

And God heard that prayer. The money came in such a way that it was clear that it came from God, in direct answer to prayer. Yes, D. L. Moody was a man who believed in the God who answers prayer, and not only believed in Him in a theoretical way but believed in Him in a practical way. He was a man who met every difficulty that stood in his way—by prayer. Everything he undertook was backed up by prayer, and in everything, his ultimate dependence was upon God.

III. A Deep and Practical Student of the Bible

The third secret of Mr. Moody's power, or the third reason why God used D. L. Moody, was because he was a *deep and practical student of the Word of God*. Nowadays it is often said of D. L. Moody that he was not a student. I wish to say that he was a student; most emphatically he was a student. He was not a student of psychology; he was not a student of anthropology—I am very sure he would not have known what that word meant; he was not a student of biology; he was not a student of philosophy; he was not even a student of theology in the technical sense of the term; but he was a student, a profound and practical student of the one Book that is more worth studying than all other books in the world put together; he was a student of the Bible. Every day of his life, I have reason for believing, he arose very early in the morning to study the Word of God, way down to the close of his life. Mr. Moody used to rise about four o'clock in the morning to study the Bible. He would say to me, "If I am going to get in any study, I have got to get up before the other folks get up"; and he would shut himself up in a remote room in his house, alone with his God and his Bible.

I shall never forget the first night I spent in his home. He had invited me to take the superintendency of the Bible Institute and I had already begun my work; I was on my way to some city in the East to preside at the International Christian Workers' Convention. He wrote me saying, "Just as soon as the Convention is over, come up to Northfield." He learned when I was likely to arrive and drove over to South Vernon to meet me. That night he had all the teachers from the Mount Hermon School and from the Northfield Seminary come together at the house to meet me, and to talk over the problems of the two schools. We talked together far on into the night, and then, after the principals and teachers of the schools had gone home, Mr. Moody and I talked together about the problems a while longer.

It was very late when I got to bed that night, but very early the next morning, about five o'clock, I heard a gentle tap on my door. Then I heard Mr. Moody's voice whispering, "Torrey, are you up?" I happened to be; I do not always get up at that early hour but I happened to be up that particular morning. He said, "I want you to go somewhere with me," and I went down with him. Then I found out that he had already been up an hour or two in his room studying the Word of God.

Oh, you may talk about power; but, if you neglect the one Book that God has given you as the one instrument through which He imparts and exercises His power, you will not have it. You may read many books and go to many conventions and you may have your all-night prayer meetings to pray for the power of the Holy Ghost; but unless you keep in constant and close association with the one Book, the Bible, you will not have power. And if you ever had power, you will not maintain it except by the daily, earnest, intense study of that Book. *Ninety-nine Christians in every hundred are merely playing at Bible study; and therefore ninety-nine Christians in every hundred are mere weaklings, when they might be giants, both in their Christian life and in their service.*

It was largely because of his thorough knowledge of the Bible and his practical knowledge of the Bible that Mr. Moody drew such

Rapture Before Tribulation

(Continued from page 8)

newspapers more than in the Bible, nor thinking more about the Antichrist than about the Christ. Some Christians are more interested in the mark of the Beast, and the number 666, and in whether the Antichrist will be a Jew and whether Babylon will be literally rebuilt, than they are in getting souls saved and ready for Jesus to come. We should be thinking more about Christ's coming than about the Great Tribulation.

Second, there is a certain blessed result in the Christian life that cannot come except by constant watching for Jesus. "Every man that hath this hope in him purifieth himself, even as he is

immense crowds. On "Chicago Day," in October, 1893, none of the theatres of Chicago dared to open because it was expected that everybody in Chicago would go on that day to the World's Fair; and, in point of fact, something like four hundred thousand people did pass through the gates of the Fair that day. Everybody in Chicago was expected to be at that end of the city on that day. But Mr. Moody said to me, "Torrey, engage the Central Music Hall and announce meetings from nine o'clock in the morning till six o'clock at night."

"Why," I replied, "Mr. Moody, nobody will be at this end of Chicago on that day; not even the theatres dare to open; everybody is going down to Jackson Park to the Fair; we cannot get anybody out on this day."

Mr. Moody replied, "You do as you are told"; and I did as I was told and engaged the Central Music Hall for continuous meetings from nine o'clock in the morning till six o'clock at night. But I did it with a heavy heart; I thought there would be poor audiences. I was on the program at noon that day. Being very busy in my office about the details of the campaign, I did not reach the Central Music Hall till almost noon. I thought I would have no trouble in getting in. But when I got almost to the Hall I found to my amazement that not only was it packed but the vestibule was packed and the steps were packed, and there was no getting anywhere near the door; and if I had not gone round and climbed in a back window they would have lost their speaker for that hour. But that would not have been of much importance, for the crowds had not gathered to hear me; it was the magic of Mr. Moody's name that had drawn them. And why did they long to hear Mr. Moody? Because they knew that while he was not versed in many of the philosophies and fads and fancies of the day, he did know the one Book that this old world most longs to know—the Bible.

I shall never forget Moody's last visit to Chicago. The ministers of Chicago had sent me to Cincinnati to invite him to come to Chicago and hold a meeting. In response to the invitation, Mr. Moody said to me, "If you will hire the Auditorium for week-day mornings and afternoons and have meetings at ten in the morning and three in the afternoon, I will go."

I replied, "Mr. Moody, you know what a busy city Chicago is,

pure" (I John 3:3). The hope of Christ's imminent coming leads people to watch constantly and make themselves pure. This is expressed again in Titus 2:12 and 13 which says:

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

There is a clear connection here between living soberly and righteously and godly while "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." And the same thing is expressed in I John 2:23. We are to be abiding in Christ all the time so we will not be ashamed before Him at His coming. If we constantly look for Jesus to come at any moment we will live purer lives and happier lives, with the attitude of mind Jesus clearly commands for all Christians.

And Third, those who really expect Jesus to come any moment are more likely to be winning souls. In II Peter 3:9 the Lord explains why He has delayed His coming. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Christ's coming does not wait on the Great Tribulation; it waits on soulwinning! And we who are led by the Spirit of Christ in this matter must be earnestly at work, knowing that our time is short. Jesus may come at any moment, and all our opportunities for soul winning will be gone. Jesus may come at any moment, and those we love, if unsaved, will be left behind. We will not have three and a half awful years of tribulation in which to plead with our loved ones. We will be taken away before that time. Therefore we must win souls while we can.

for SUMMER SCHOOL

come to

B. E. S. T.

Two years Bible School or Junior College

Summer session begins:

June 16

Write to:

DR. CHARLES MASHEURN
Box 12567 Dallas, Texas

Listen to

YOUTH ON THE MARCH

with PERCY CRAWFORD

Write today for free Radio Log

YOUTH ON THE MARCH

730 Chestnut Philadelphia, Pa.

Reaching the Youth with the Truth

A FULL DISCUSSION OF A MUCH DEBATED SUBJECT "Eternal Security"

"Why a Person Once Saved can Never Be Lost" by Dr. Harvey H. Springer



Numerous Bible reasons that prove a saved person can never be lost, are presented in such a way as to invite further Bible study. Also answers all Scriptures that supposedly teach salvation can be lost. Not a book of controversy, but of simple Bible facts. Theological depth; popular style.

TABLE OF CONTENTS	
(Negatively Considered)	(Positively Considered)
MISAPPLYING SCRIPTURE	EVERLASTING SALVATION
The Ten Virgins	Salvation Rests With God
Cast Forth As a Branch	To Save That Which Was Lost
Lest I Be a Castaway	Possessions in Christ
Fallen From Grace	Justification
Working Out Salvation	How We Are Saved
Falling Away	Features of Salvation
No More Sacrifice	Bible Promises of Eternal Life
Blot Out His Name	
The Unpardonable Sin	

Library Paper Binding 125 pages \$1.00 Copy

WESTERN VOICE PUBLISHING CO.

P. O. Box 90-S

Englewood, Colorado

Why God Used D. L. Moody

(Continued from page 9)

and how impossible it is for business men to get out at ten o'clock in the morning and three in the afternoon on working days. Will you not hold evening meetings and meetings on Sundays?"

"No," he replied, "I am afraid if I did, I would interfere with the regular work of the churches."

I went back to Chicago and engaged the Auditorium, which at that time was the building having the largest seating capacity of any building in the city, seating in those days about seven thousand people; I announced week-day meetings, with Mr. Moody as

the speaker, at ten o'clock in the mornings and three o'clock in the afternoons. At once protests began to pour in upon me. One of them came from Marshall Field, at that time the business king of Chicago, "Mr. Torrey," Mr. Field wrote, "we business men of Chicago wish to hear Mr. Moody, and you know perfectly well how impossible it is for us to get out at ten o'clock in the morning and three o'clock in the afternoon; have evening meetings." I received many letters of a similar purport and wrote to Mr. Moody urging him to give us evening meetings. But Mr. Moody simply

replied, "You do as you are told," and I did as I was told; that is the way I kept my job.

On the first morning of the meetings I went down to the Auditorium about half an hour before the appointed time, but I went with much fear and apprehension; I thought the Auditorium would be nowhere nearly full. When I reached there, to my amazement I found a queue of people four abreast extending from the Congress Street entrance to Wabash Avenue, then a block north on Wabash Avenue, then a break to let traffic through, and then another block, and so on. I went in through the back door, and there were many clamoring for entrance there. When the doors were opened at the appointed time, we had a cordon of twen-

ty policemen to keep back the crowd; but the crowd was so great that it swept the cordon of policemen off their feet and packed eight thousand people into the building before we could get the doors shut. And I think there were as many left on the outside as there were in the building. I do not think that anyone else in the world could have drawn such a crowd at such a time.

Why? Because though Mr. Moody knew little about science, or philosophy, or literature in general, he did know the one Book that this old world is perishing to know and longing to know; and this old world will flock to hear men who know the Bible and preach the Bible as they will flock to hear nothing else on earth.

During all the months of the World's Fair in Chicago, no one could draw such crowds as Mr. Moody. Judging by the papers, one would have thought that the great religious event in Chicago at that time was the World's Congress of Religions.

One very gifted man of letters in the East was invited to speak at this Congress. He saw in this invitation the opportunity of his life and prepared his paper, the exact title of which I do not now recall, but it was something along the line of "New Light on the Old Doctrines." He prepared the paper with great care, and then sent it around to his most trusted and gifted friends for criticisms. These men sent it back to him with such emendations as they had to suggest. Then he rewrote the paper, incorporating as many of the suggestions and criticisms as seemed wise. Then he sent it around for further criticisms. Then he wrote the paper a third time, and had it, as he trusted, perfect.

He went on to Chicago to meet this coveted opportunity of speaking at the World's Congress of Religions. It was at eleven o'clock on a Saturday morning (if I remember correctly) that he was to speak. He stood outside the door of the platform waiting for the great moment to arrive, and as the clock struck eleven walked on to the platform to face a magnificent audience of eleven women and two men! But there was not a building anywhere in Chicago that would accommodate the very same day the crowds that would flock to hear Mr. Moody at any hour of the day or night.

Oh, men and women, if you wish to get an audience and wish to do that audience some good after you get them, study, study, study the one Book, and preach, preach, PREACH the one Book, and teach, teach, TEACH the one Book, the Bible, the only Book that contains God's Word, and the only Book that has power to gather and hold and bless the crowds for any great length of time.

IV. A Humble Man

The fourth reason why God continuously, through so many years, used D. L. Moody was because he was a humble man. I think D. L. Moody was the humblest man I ever knew in all my life. He loved to quote the words of another, "Faith gets the most; love works the most; but humility keeps the most."

He himself had the humility that keeps everything it gets. As I have already said, he was the most humble man I ever knew, i. e., the most humble man when we bear in mind the great things he did, and the praise that was lavished upon him. Oh, how he loved to put himself in the background and put other men in the

foreground. How often he would stand on a platform with some of us little fellows seated behind him and as he spoke he would say, "There are better men coming after me." As he said it, he would point back over his shoulder with his thumb to the "little fellows." I do not know how he could believe it, but he really did believe that the others that were coming after him were really better than he was. He made no pretense to a humility he did not possess. In his heart of hearts he constantly underestimated himself, and overestimated others. He really believed that God would use other men in a larger measure than he had been used.

Mr. Moody loved to keep himself in the background. At his conventions at Northfield, or anywhere else, he would push the other men to the front and, if he could, have them do all the preaching—McGregor, Campbell Morgan, Andrew Murray, and the rest of them. The only way we could get him to take any part in the program was to get up in the convention and move that we hear D. L. Moody at the next meeting. He continually put himself out of sight.

Oh, how many a man has been full of promise and God has used him, and then the man thought that he was the whole thing and God was compelled to set him aside! I believe more promising workers have gone on the rocks through self-sufficiency and self-esteem than through any other cause. I can look back for forty years, or more, and think of many men who are now wrecks or derelicts who at one time the world thought were going to be something great. But they have disappeared entirely from the public view. Why? Because of overestimation of self. Oh, the men and women who have been put aside because they began to think that they were somebody, that they were "it," and therefore God was compelled to set them aside.

I remember a man with whom I was closely associated in a great movement in this country. We were having a most successful convention in Buffalo, and he was greatly elated. As we walked down the street together to one of the meetings one day, he said to me, "Torrey, you and I are the most important men in Christian work in this country," or words to that effect.

I replied, "John, I am sorry to hear you say that; for as I read my Bible I find man after man who had accomplished great things whom God had to set aside because of his sense of his own importance." And God set that man aside also from that time. I think he is still living, but no one ever hears of him, or has heard of him for years.

God used D. L. Moody, I think, beyond any man of his day; but it made no difference how much God used him, he never was puffed up. One day, speaking to me of a great New York preacher, now dead, Mr. Moody said, "He once did a very foolish thing, the most foolish thing that I ever knew a man, ordinarily so wise as he was, to do. He came up to me at the close of a little talk I had given and said, 'Young man, you have made a great address tonight.'" Then Mr. Moody continued, "How foolish of him to have said that! It almost turned my head."

But, thank God, it did not turn his head, and even when pretty much all the ministers in England, Scotland and Ireland, and many of the English bishops were ready to follow D. L. Moody wherever he led, even then it never turned his head one bit. He would get down on his face before God, knowing he was human, and ask God to empty him of all self-sufficiency. And God did.

Oh, men and women, especially young men and young women, perhaps God is beginning to use you; very likely people are saying, "What a wonderful gift he has as a Bible teacher, what power he has as a preacher, for such a young man!" Listen: get down upon your face before God. I believe here lies one of the most dangerous snares of the Devil. When the Devil cannot discourage a man, he approaches him on another tack, which he knows is far worse in its results; he puffs

(Continued on page 11)

"Sword Wit Sharpener"

The Beatitudes and Other Teachings of Christ

Matthew 5

CLEWS ACROSS

- 2 "... are the meek."
- 6 Master of Mechanical Engineering (abbr.)
- 9 Royal Marine Artillery (abbr.)
- 11 Exclamation
- 12 "Let ... light so shine before men."
- 13 Even (contr.)
- 14 Hurrahs
- 16 "And cast ... your name as evil." (Luke)
- 17 "Blessed ... they which do hunger and thirst after righteousness."
- 18 "Blessed are ... merciful."
- 19 Guiltless
- 20 Tierce (abbr.)
- 21 Master of Horticulture (abbr.)
- 22 Past; gone by
- 24 "Let your communication be ...; Nay, nay."
- 26 Number of Psalm beginning, "O give thanks unto the Lord"
- 27 "But ... a candlestick; and it giveth light"
- 29 A western continent (abbr.)
- 31 "For ... the like manner did their fathers" (Luke)
- 32 "Where your treasure is, there will your ... be also." (Matt.)
- 33 Hebrew word for deity
- 34 "Ye are the light ... the world."
- 35 "Hath been said, ... eye for ... eye"
- 36 "A city that is ... on a hill cannot be hid."
- 37 "Blessed are ye that ... now." (Luke)
- 38 Last king of Troy
- 40 "... they shall be filled"
- 41 "Blessed are ... which are persecuted for righteousness' sake."
- 43 Hasten
- 44 "Blessed ... ye poor." (Luke 6)
- 45 "In no wise pass from the law, ... all be fulfilled"
- 47 "Be ye therefore perfect, even ... your Father"
- 48 "But woe unto you that are ...!" (Luke)

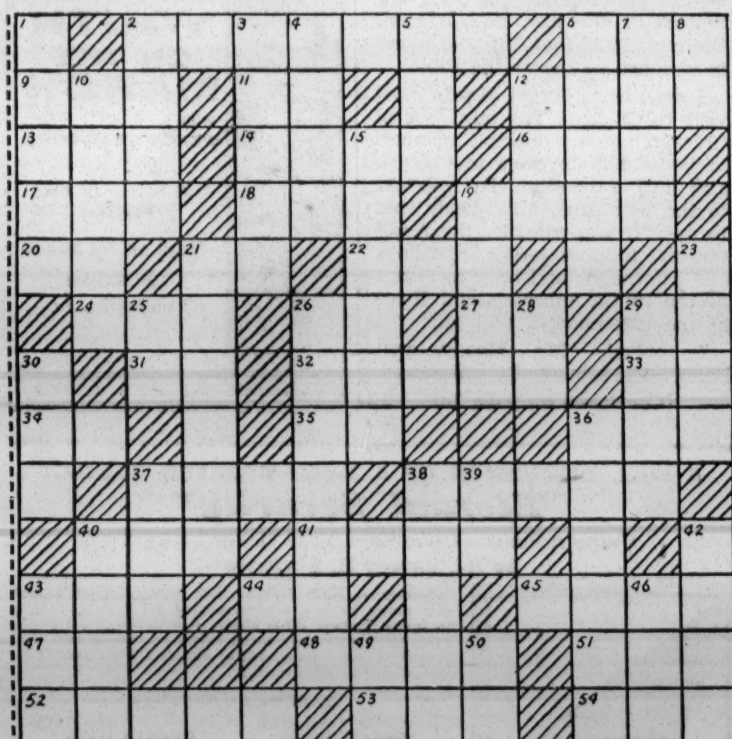
- 51 National Education Association (abbr.)
- 52 "For they ... be comforted"
- 53 "That they may ... your good works"
- 54 "For they shall be called the children of ..."

CLEWS DOWN

- 1 "For ... is your reward in heaven"
- 2 Deadly poison
- 3 "For they shall inherit the ..."
- 4 Persian ruler
- 5 Being
- 6 Blessed are they that ..."
- 7 Silent
- 8 Ancestor of Jesus
- 10 "For they shall obtain ..."
- 12 "Blessed are ye, when men shall revile ..."
- 15 "For theirs is the kingdom of ..."
- 19 "Blessed are the ... in spirit."
- 21 "Say all ... of evil against you falsely"
- 23 "Ye are the ... of the earth."
- 25 East Indies (abbr.)
- 26 The Beatitudes are found in the fifth ... of Matthew.
- 28 New Testament (abbr.)
- 29 Appear
- 30 "Rejoice ye in that day, and leap for ...!" (Luke 6)
- 36 "Take no thought, ... What shall we eat?" (Matt. 6)
- 37 "... unto you that are full." (Luke 6)
- 38 "Blessed are the ... makers."
- 39 Railway (abbr.)
- 40 "Or if he ask a ... will he give him a serpent?" (Matt. 7)
- 42 "Rejoice, and be exceeding ..."
- 43 Possesses
- 46 Masculine name
- 49 "For your's ... the kingdom of God" (Luke)
- 50 "Either ... will hate the one, and love the other" (Matt.)

Deadline: June 9, 1958

PUZZLE NUMBER 22



Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois.

PRINT CLEARLY

Name _____

Address _____

City _____ Zone _____ State _____

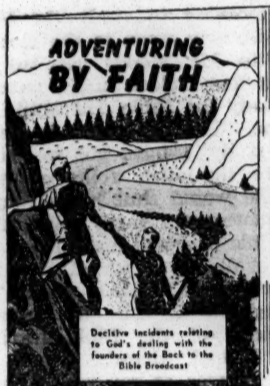
(Cut along dotted lines)

Free!

with a correct entry for
Puzzle Number 22

Adventuring by Faith

By Theodore H. Epp



Please note: This book was advertised recently as a free gift for correct entries for Puzzle Number 18; however, the book, *When God Laughs*, was sent in its place. This was an oversight on our part. We are glad to offer it now as a prize for Puzzle Number 22.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *Adventuring by Faith*, your entry must be postmarked by midnight, June 9, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 22 will appear in the June 20 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. According to the new rules two prizes will be awarded—one for fifty coupons and the other for thirty coupons. At the end of the year those who have fifty coupons will receive the Scofield Bible. If you have as many as thirty coupons you will receive a beautiful World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of the Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items.

Answer to Puzzle No. 19

D O S N O I S E F R O
I P R A Y T H E E N
D S O M E M E L U L
C O M E A N D L A Y
D O N E A N E S
E R T H Y H A N D S
A N E M E T E O R S
D H P O N H E R T
R U L E R S R M A
T H A T S H E M A Y
A S C A N O A M I
S B E H E A L E D
A G E D A M S E L S O

Why God Used D. L. Moody

(Continued from page 10)

him up by whispering in his ear, "You are the leading evangelist of the day. You are the man who will sweep everything before you. You are the coming man. You are the D. L. Moody of the day"; and if you listen to him, he will ruin you. The entire shore of the history of Christian workers is strewn with the wrecks of gallant vessels that were full of promise a few years ago, but these men became puffed up and were driven on the rocks by the wild winds of their own raging self-esteem.

V. His Entire Freedom From the Love of Money

The fifth secret of D. L. Moody's continual power and usefulness was his entire freedom from the love of money. Mr. Moody might have been a wealthy man, but money had no charms for him. He loved to gather money for God's work; he refused to accumulate money for himself. He told me during the World's Fair that if he had taken, for himself, the royalties on the hymnbooks which he had published, they would have amounted, at that time, to a million dollars. But Mr. Moody refused to touch the money. He had a perfect right to take it, for he was responsible for the publication of the books and it was his money that went into the publication of the first of them.

Mr. Sankey had some hymns that he had taken with him to England and he wished to have them published. He went to a publisher (I think Morgan & Scott) and they declined to publish them, because, as they said, Philip Phillips had recently been over and published a hymnbook and it had not done well. However, Mr. Moody had a little money and he said that he would put it into the publication of these hymns in cheap form; and he did. The hymns had a most remarkable and unexpected sale; they were then published in book form and large profits accrued. The financial results were offered to Mr. Moody, but he refused to touch them. "But," it was urged on him, "the money belongs to you"; but he would not touch it.

Mr. Fleming H. Revell was at the time treasurer of the Chicago Avenue Church, commonly known as the Moody Tabernacle. Only the basement of this new church building had been completed, funds having been exhausted. Hearing of the hymnbook situation Mr. Revell suggested, in a letter to friends in London, that the money be given for completion of this building, and it was. Afterwards, so much money came in that it was given, by the committee into whose hands Mr. Moody put the matter, to various Christian enterprises.

In a certain city to which Mr. Moody went in the latter years of his life, and where I went with him, it was publicly announced that Mr. Moody would accept no money whatever for his services. Now, in point of fact, Mr. Moody was dependent, in a measure, upon what was given him at various services; but when this announcement was made, Mr. Moody said nothing, and left that city without a penny's compensation for the hard work he did there; and, I think, he paid his own hotel bill. And yet a minister in that very city came out with an article in a paper, which I read, in which he told a fairy tale of the financial demands that Mr. Moody made upon them, which story I knew personally to be absolutely untrue. Millions of dollars passed into Mr. Moody's hands, but they passed through; they did not stick to his fingers.

This is the point at which many an evangelist makes shipwreck, and his great work comes to an untimely end. The love of money on the part of some evangelists has done more to discredit evangelistic work in our day, and to lay many an evangelist on the shelf, than almost any other cause.

While I was away on my recent tour I was told by one of the most reliable ministers in one of our eastern cities of a campaign conducted by one who has been

greatly used in the past. (Do not imagine, for a moment, that I am speaking of Billy Sunday, for I am not; this same minister spoke in the highest terms of Mr. Sunday and of a campaign which he conducted in a city where this minister was a pastor.) This evangelist of whom I now speak came to a city for a united evangelistic campaign and was supported by fifty-three churches. The minister who told me about the matter was himself chairman of the Finance Committee. The evangelist showed such a longing for money and so deliberately violated the agreement he had made before coming to the city and so insisted upon money being gathered for him in other ways than he had himself prescribed in the original contract, that this minister threatened to resign from the Finance Committee. He was, however, persuaded to remain to avoid a scandal. "As the total result of the three weeks' campaign there were only twenty-four clear decisions," said my friend; "and after it was over the ministers got together and by a vote with but one dissenting voice, they agreed to send a letter to this evangelist telling him frankly that they were done with him and with his methods of evangelism forever, and

that they felt it their duty to warn other cities against him and his methods and the results of his work." Let us lay the lesson to our hearts and take warning in time.

VI. His Consuming Passion for the Salvation of the Lost

The sixth reason why God used D. L. Moody was because of his consuming passion for the salvation of the lost. Mr. Moody made the resolution, shortly after he himself was saved, that he would never let twenty-four hours pass over his head without speaking to at least one person about his soul. His was a very busy life, and sometimes he would forget his resolution until the last hour, and sometimes he would get out of bed, dress, go out and talk to someone about his soul in order that he might not let one day pass without having definitely told at least one of his fellow-mortals about his need and the Saviour who could meet it.

One night Mr. Moody was going home from his place of business. It was very late, and it suddenly occurred to him that he had not spoken to one single person that day about accepting Christ. He said to himself, "Here's a day lost. I have not spoken to anyone today and I shall not see anybody at this late hour." But as he walked up the street he saw a man stand-

ing under a lamppost. The man was a perfect stranger to him, though it turned out afterwards the man knew who Mr. Moody was. He stepped up to this stranger and said, "Are you a Christian?"

The man replied: "That is none of your business, whether I am a Christian or not. If you were not a sort of a preacher I would knock you into the gutter for your impertinence."

Mr. Moody said a few earnest words and passed on. The next day that man called upon one of Mr. Moody's prominent business friends and said to him, "That man Moody of yours over on the North Side is doing more harm than he is good. He has got zeal without knowledge. He stepped up to me last night, a perfect stranger, and insulted me. He asked me if I were a Christian, and I told him it was none of his business and if he were not a sort of a preacher I would knock him into the gutter for his impertinence. He is doing more harm than he is good. He has got zeal without knowledge."

Mr. Moody's friend sent for him and said, "Moody, you are doing more harm than you are good; you've got zeal without knowledge: you insulted a friend of mine on the street last night. You went up to him, a perfect stranger, and asked him if he were a Christian, and he tells me if you had not been a sort of a preacher

he would have knocked you into the gutter for your impertinence. You are doing more harm than you are good; you have got zeal without knowledge."

Mr. Moody went out of that man's office somewhat crestfallen. He wondered if he were not doing more harm than he was good, if he really had zeal without knowledge. (Let me say, in passing, it is far better to have zeal without knowledge than it is to have knowledge without zeal. Some men and women are as full of knowledge as an egg is of meat; they are so deeply versed in Bible truth that they can sit in criticism on the preachers and give the preachers pointers, but they have so little zeal that they do not lead one soul to Christ in a whole year.)

Weeks passed by. One night Mr. Moody was in bed when he heard a tremendous pounding at his front door. He jumped out of bed and rushed to the door. He thought the house was on fire. He thought the man would break down the door. He opened the door and there stood this man. He said, "Mr. Moody, I have not had a good night's sleep since that night you spoke to me under the lamppost, and I have come around at this unearthly hour of the night for you to tell me what I have to do to be saved."

Mr. Moody took him in and told him what to do to be saved. Then

(Continued on page 12)



Learn the AMAZING SECRET of RA-MANA . . . FIND OUT for Yourself how a combination of Indian knowledge about Yucca and Cactus extracts AND modern scientific proven vitamin and mineral nutrients can bring YOU new "life sustaining" energy and vitality . . . on our money-back guarantee.

Always tired . . . run-down . . . can't sleep . . . nervous . . . worried and depressed? These and many other aches, pains and illness may be the result of a vitamin mineral lack. THE RA-MANA COMBINATION of VITAMINS AND MINERALS . . . in our GREAT SPECIAL OFFER . . . should be acted on TODAY!

**OUR SPECIAL
\$10.00 OFFER**

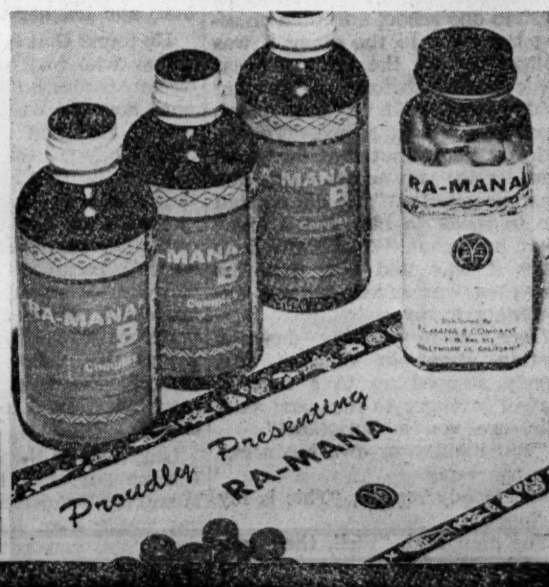
WE WILL SEND YOU, on our money-back guarantee, THREE BOTTLES OF WONDERFUL RA-MANA B 9 . . . PLUS . . . A regular NINETY DAY supply of RA-MANA M . . . enough to last you THREE MONTHS . . . for only \$10.00.

**Nutritionists Say:
4 out of 5 Suffer**

**STUDY THE FORMULA
ORDER NOW**

Guarantee

. . . Upon receipt of Ra-Mana products use for two weeks as directed on the label . . . if not satisfied return the unused portion at once . . . we will refund your entire purchase price without any questions . . .



One teaspoonful (4cc) of RA-MANA B Complex contains:

Vitamin B ¹ (thiamine hydrochloride)	3.0 Mgm. (3xMDR)*
Vitamin B ² (riboflavin)	3.0 Mgm. (1½xMDR)*
Vitamin B ⁶ (pyridoxine hydrochloride)	1.0 Mgm. ***
Vitamin B ¹²	1.5 Mcgm. **
Niacinamide	15.0 Mgm. ***
Pantothenic Acid	30.0 Mgm. ***
Choline	7.5 Mgm. ***
Inositol	7.5 Mgm. ***
Plus	
Vitamin C (ascorbic acid)	30.0 Mgm. (MDR)

THE RA-MANA M FORMULA
CONTENTS 90 TABLETS
Each Tablet contains

VITAMIN A	5000 Units*
VITAMIN D	1000 Units*
VITAMIN E	2 Int. Units**
CALCIUM	180 Micrograms*x
PHOSPHORUS	180 Micrograms*x
POTASSIUM	75 Micrograms**x
IODINE	200 Micrograms**x

*Indicates % of minimum daily adult requirement supplied. **MDR not est. x as Calc. Phosph. xx as Pot. Iodide.

ORDER FORM Ra-Mana B Company Box 855 Hollywood 28, California
Send me prepaid on your money back guarantee:
3 Bottles Ra-Mana B PLUS FREE 90 Day supply of Ra-Mana M.....\$10.00
(enclosed)

Name _____
Street or R.R. _____
City _____ State _____

Why God Used D. L. Moody

(Continued from page 11)

he accepted Christ, and when the Civil War broke out, he went to the front and laid down his life fighting for his country.

Another night Mr. Moody got home and had gone to bed before it occurred to him that he had not spoken to a soul that day about accepting Christ. "Well," he said to himself, "it is no good getting up now; there will be nobody on the street at this hour of the night." But he got up, dressed and went to the front door. It was pouring rain. "Oh," he said, "there will be no one out in this pouring rain." Just then he heard the patter of a man's feet as he came down the street, holding an umbrella over his head. Then Mr. Moody darted out and rushed up to the man and said: "May I share the shelter of your umbrella?"

"Certainly," the man replied. Then Mr. Moody said, "Have you any shelter in the time of storm?" and preached Jesus to him.

Oh, men and women, if we were as full of zeal for the salvation of souls as that, how long would it be before the whole country would be shaken by the power of a mighty, God-sent revival?

One day in Chicago—the day after the elder Carter Harrison was shot, when his body was lying in state in the City Hall—Mr. Moody and I were riding up Randolph Street together in a street-car right alongside of the City Hall. The car could scarcely get through because of the enormous crowds waiting to get in and view the body of Mayor Harrison. As the car tried to push its way through the crowd, Mr. Moody turned to me and said, "Torrey, what does this mean?"

"Why," I said, "Carter Harrison's body lies there in the City Hall and these crowds are waiting to see it."

Then he said, "This will never do, to let these crowds get away from us without preaching to them; we must talk to them. You go and hire Hooley's Opera House (which was just opposite the City Hall) for the whole day."

I did so. The meetings began at nine o'clock in the morning and we had one continuous service from that hour until six in the evening, to reach those crowds.

Mr. Moody was a man on fire for God. Not only was he always "on the job" himself but he was always getting others to work as well. He once invited me down to Northfield to spend a month there with the schools, speaking first to one school and then crossing the river to the other. I was obliged to use the ferry a great deal; it was before the present bridge was built at that point. One day he said to me, "Torrey, did you know that that ferryman that ferries you across every day was unconverted?" He did not tell me to speak to him, but I knew what he meant. When some days later it was told him that the ferryman was saved, he was exceedingly happy.

Once, when walking down a certain street in Chicago, Mr. Moody stepped up to a man, a perfect stranger to him, and said, "Sir, are you a Christian?"

"You mind your own business," was the reply.

Mr. Moody replied, "This is my business."

The man said, "Well, then, you must be Moody."

Out in Chicago they used to call him in those early days "Crazy Moody," because day and night he was speaking to everybody he got a chance to speak to about being saved. One time he was going to Milwaukee, and in the seat that he had chosen sat a traveling man. Mr. Moody sat down beside him and immediately began to talk with him. "Where are you going?" Mr. Moody asked. When told the name of the town he said, "We will soon be there; we'll have to get down to business at once. Are you saved?" The man said that he was not, and Mr. Moody took out his Bible and there on the train showed him the way of salvation. Then he said, "Now, you must take Christ." The man did; he was converted right there on the train.

Most of you have heard, I pre-

sume, the story President Wilson used to tell about D. L. Moody. Ex-President Wilson said that he once went into a barber shop and took a chair next to the one in which D. L. Moody was sitting, though he did not know that Mr. Moody was there. He had not been in the chair very long before, as ex-President Wilson phrased it, he "knew there was a personality in the other chair," and he began to listen to the conversation going on; he heard Mr. Moody tell the barber about the Way of Life, and President Wilson said, "I have never forgotten that scene to this day." When Mr. Moody was gone, he asked the barber who he was; when he was told that it was D. L. Moody, President Wilson said, "It made an impression upon me I have not yet forgotten."

On one occasion in Chicago Mr. Moody saw a little girl standing on the street with a pail in her hand. He went up to her and invited her to his Sunday School, telling her what a pleasant place it was. She promised to go the following Sunday, but she did not do so. Mr. Moody watched for her for

save and he did what lay in his power to save that soul.

A friend once told me that the first time he ever heard of Mr. Moody was when Mr. Reynolds of Peoria told him that he once found Mr. Moody sitting in one of the squatters' shanties that used to be in that part of the city toward the lake, which was then called "The Sands," with a colored boy on his knee, a tallow candle in one hand and a Bible in the other, and Mr. Moody was spelling out the words (for at that time the boy could not read very well) of certain verses of Scripture, in an attempt to lead that ignorant colored boy to Christ. Oh, young men and women and all Christian workers, if you and I were on fire for souls like that, how long would it be before we had a revival? Suppose that tonight the fire of God falls and fills our hearts, a burning fire that will send us out all over the country, and across the water to China, Japan, India, and Africa, to tell lost souls the way of salvation!

VII. Definitely Endued with Power from on High

The seventh thing that was the secret of why God used D. L. Moody was that he had a very

"With Thee by faith I walk in crowds—alone,
Making to Thee my wants and wishes known:
Drawing from Thee my daily strength in prayer,
Finding Thine arm sustains me everywhere;
While, thro' the clouds of sin and woe, the light
Of coming glory shines more sweetly bright;
And this my daily boast—my aim—my end—
That my Redeemer is my God—my Friend!"

—C. H. Ironside

weeks, and then one day he saw her on the street again, at some distance from him. He started toward her, but she saw him too and started to run away. Mr. Moody followed her. Down she went one street, Mr. Moody after her; up she went another street, Mr. Moody after her; through an alley, Mr. Moody still following; out on another street, Mr. Moody after her; then she dashed into a saloon and Mr. Moody dashed after her. She ran out the back door and up a flight of stairs, Mr. Moody still following; she dashed into a room, Mr. Moody following; she threw herself under the bed and Mr. Moody reached under the bed and pulled her out by the foot, and led her to Christ.

He found that her mother was a widow who had once seen better circumstances but had gone down until now she was living over this saloon. She had several children. Mr. Moody led the mother and all the family to Christ. Several of the children were prominent members of the Moody Church until they moved away, and afterwards became prominent in churches elsewhere. This particular child, whom he pulled from underneath the bed, was, when I was the pastor of the Moody Church, the wife of one of the most prominent officers in the church.

Only two or three years ago, as I came out of a ticket office in Memphis, Tennessee, a fine looking young man followed me. He said, "Are you not Dr. Torrey?" I said, "Yes."

He said, "I am so and so." He was the son of this woman. He was then a traveling man, and an officer in the church where he lived. When Mr. Moody pulled that little child out from under the bed by the foot he was pulling a whole family into the kingdom of God, and eternity alone will reveal how many succeeding generations he was pulling into the kingdom of God.

D. L. Moody's consuming passion for souls was not for the souls of those who would be helpful to him in building up his work here or elsewhere; his love for souls knew no class limitations. He was no respecter of persons; it might be an earl or a duke or it might be an ignorant colored boy on the street; it was all the same to him; there was a soul to

definite endowment with power from on high, a very clear and definite baptism with the Holy Ghost. Mr. Moody knew he had "the baptism with the Holy Ghost"; he had no doubt about it. In his early days he was a greater hustler; he had a tremendous desire to do something, but he had no real power. He worked very largely in the energy of the flesh.

But there were two humble Free Methodist women who used to come over to his meetings in the Y. M. C. A. One was "Auntie Cook" and the other Mrs. Snow. (I think her name was not Snow at that time.) These two women would come to Mr. Moody at the close of his meetings and say, "We are praying for you."

Finally, Mr. Moody became somewhat nettled and said to them one night, "Why are you praying for me? Why don't you pray for the unsaved?"

They replied, "We are praying that you may get the power."

Mr. Moody did not know what that meant, but he got to thinking about it, and then went to these women and said, "I wish you would tell me what you mean"; and they told him about the definite baptism with the Holy Ghost. Then he asked that he might pray with them and not they merely pray for him.

Auntie Cook once told me of the intense fervor with which Mr. Moody prayed on that occasion. She told me in words that I scarcely dare repeat, though I have never forgotten them. And he not only prayed with them, but he also prayed alone. Not long after, one day on his way to England, he was walking up Wall Street in New York; (Mr. Moody very seldom told this and I almost hesitate to tell it) and in the midst of the bustle and hurry of that city his prayer was answered; the power of God fell upon him as he walked up the street and he had to hurry off to the house of a friend and ask that he might have a room by himself, and in that room he stayed alone for hours; and the Holy Ghost came upon him filling his soul with such joy that at last he had to ask God to withhold His hand, lest he die on the spot from very joy. He went out from that place with the power of the Holy Ghost upon him, and when he got to London (partly through the

prayers of a bedridden saint in Mr. Lessey's church), the power of God wrought through him mightily in North London, and hundreds were added to the churches; and that was what led to his being invited over to the wonderful campaign that followed in later years.

Time and again Mr. Moody would come to me and say, "Torrey, I want you to preach on baptism with the Holy Ghost." I do not know how many times he asked me to speak on that subject. Once, when I had been invited to preach in the Fifth Avenue Presbyterian Church, New York (invited at Mr. Moody's suggestion; had it not been for his suggestion the invitation would never have been extended to me), just before I started for New York, Mr. Moody drove up to my house and said, "Torrey, they want you to preach at the Fifth Avenue Presbyterian Church in New York. It is a great, big church, cost a million dollars to build it." Then he continued, "Torrey, I just want to ask one thing of you. I want to tell you what to preach about. You will preach that sermon of yours on 'Ten Reasons Why I Believe the Bible to Be the Word of God' and your sermon on 'The Baptism With the Holy Ghost.'"

Time and again, when a call came to me to go off to some church, he would come up to me and say, "Now, Torrey, be sure and preach on the baptism with the Holy Ghost." I do not know how many times he said that to me. Once I asked him, "Mr. Moody, don't you think I have any sermons but those two: 'Ten Reasons Why I Believe the Bible to Be the Word of God' and 'The Baptism With the Holy Ghost'?" "Never mind that," he replied, "you give them those two sermons."

Once he had some teachers at Northfield—fine men, all of them, but they did not believe in a definite baptism with the Holy Ghost for the individual. They believed that every child of God was baptized with the Holy Ghost, and they did not believe in any special baptism with the Holy Ghost for the individual. Mr. Moody came to me and said, "Torrey, will you come up to my house after the meeting tonight and I will get those men to come, and I want you to talk this thing out with them." Of course, I very readily consented, and Mr. Moody and I talked for a long time, but they did not altogether see eye to eye with us. And when they went, Mr. Moody signaled me to remain for a few moments. Mr. Moody sat there with his chin on his breast, as he so often sat when he was in deep thought; then he looked up and said, "Oh, why will they split hairs? Why don't they see that this is just the one thing that they themselves need? They are good teachers, they are wonderful teachers, and I am so glad to have them here; but why will they not see that the baptism with the Holy Ghost is just the one touch that they themselves need?"

I shall never forget the eighth of July, 1894, to my dying day. It was the closing day of the Northfield Students' Conference—the gathering of the students from the eastern colleges. Mr. Moody had asked me to preach on Saturday night and Sunday morning on the baptism with the Holy Ghost. On Saturday night I had spoken about, "The Baptism With the Holy Ghost: What It Is; What It Does; The Need of It and the Possibility of It." On Sunday morning I spoke on "The Baptism With the Holy Spirit: How to Get It." It was just exactly twelve o'clock when I finished my morning sermon, and I took out my watch and said, "Mr. Moody has invited us all to go up on the mountain at three o'clock this afternoon to pray for the power of the Holy Spirit. It is three hours to three o'clock. Some of you cannot wait three hours. You do not need to wait. Go to your rooms; go out into the woods; go to your tent; go anywhere where you can get alone with God and have this matter out with Him." At three o'clock we all gathered in front of Mr. Moody's mother's house (she was then still living), and then began to pass down the lane, through the gate, up on the mountainside. There were four hundred and fifty-six of us in all; I know

the number because Paul Moody counted us as we passed through the gate.

After a while Mr. Moody said, "I don't think we need to go any further; let us sit down here." We sat down on stumps and logs and on the ground. Mr. Moody said, "Have any of you students anything to say?"

I think about seventy-five of them arose, one after the other, and said, "Mr. Moody, I could not wait till three o'clock; I have been alone with God since the morning service, and I believe I have a right to say that I have been baptized with the Holy Spirit."

When these testimonies were over, Mr. Moody said, "Young men, I can't see any reason why we shouldn't kneel down here right now and ask God that the Holy Ghost may fall upon us just as definitely as He fell upon the apostles on the day of Pentecost. Let us pray." And we did pray, there on the mountainside. As we had gone up the mountainside heavy clouds had been gathering, and just as we began to pray those clouds broke and the rain-drops began to fall through the overhanging pines. But there was another cloud that had been gathering over Northfield for ten days, a cloud big with the mercy and grace and power of God; and as we began to pray our prayers seemed to pierce that cloud and the Holy Ghost fell upon us.

Men and women, that is what we all need—the baptism with the Holy Ghost.

—The End—

FOLDING CHAIRS
In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 173 SCRANTON 2, PA.

CLASSIFIED ADS

Rates 25c per word, minimum charge, \$5. Include name, address, city, state in word count. Cash to accompany order. No billing on classified ads, please, except for customers who already have accounts. Copy is due three weeks in advance of publication date.

SPUTNIK-ISM
SCIENCE'S MODERN-DAY MONSTERS: the world's fear; the only way out. No other tract in print like this. Send for FREE samples of this and other Gospel tracts TODAY. Faith Mission Publications, 2661 S. W. 15th St., Ft. Lauderdale, Fla.

SITUATION WANTED
College graduate, pastor 6 years, male, single, desires full time Christian work except pastorate. Rev. Gotchis, Marathon, N. Y.

TORONTO BAPTIST SEMINARY
Evangelical (Fundamental). Dr. T. T. Shields founder, established 1927. Four, three, and two year degree and diploma courses. Free Tuition. For illustrated Prospectus write: Registrar, 337 Jarvis Street, Toronto, Canada.

THE GOSPEL WITNESS AND PROTESTANT ADVOCATE
Beginning its 37th year of weekly publication for the propagation of the Evangelical principles of the Protestant Reformation and in defense of the faith once delivered to the saints—\$3.00 per year. Send for FREE sample copies—130 Gerrard Street East, Toronto, Canada.

MAGIC TRICK TALKS
MAGIC CLIMAX Trick Talks. Paper Teaching, Chemicals, Rope Ties. 200 Unique Gospel Approaches. Free sample. Arnold Carl Westphal, Valparaiso, Indiana.

RUBBER STAMPS
MAKE GOOD IMPRESSIONS . . . With our guaranteed rubber stamps. Fast service. 3 lines. \$1.00. Signature, \$3.00. Write: QUICK PRINT SERVICE, Houghton, N. Y.

OF INTEREST TO WOMEN
SEW APRONS at home for stores. Easy, profitable home self-employment. Write: ADCO, Bastrop, Louisiana.

EQUIPMENT—WHOLESALE
Tape RECORDERS, tapes, Hi-Fi transistorized amplifiers, projectors, screens, filmstrips, phonographs, Bible records, language courses, typewriters, duplicators, files, desks, furniture, WHOLESALE to churches, Christian workers, "Sword" readers. Financing and earning plan available. Unsurpassed values! C & D. Distributors, Box 5116-S, Orlando, Florida.

COLOR SLIDES
80 Bible Lands Views (with commentary). Write: BIBLE LANDS VISUALIZED, 2006 Fruit St., Dept. S, Huntington, Indiana.

CHRISTIAN WORKERS, ATTENTION!
Audio Bible Society of America is now recruiting Christian personnel to fill strategic positions in their growing organization. Stable, consecrated Christians will have a Once-In-The-Lifetime opportunity to get in on the ground floor and to become co-laborers with many of the greatest names in the Lord's work. This may be the Lord's call to make your life count as never before. Don't delay. Contact Rev. Philip R. Li Calzi, Audio Bible Society of America, 1061 Memorial Ave., Williamsport, Pa.